AN ESSAY TOWARDS A DESCRIPTION of BATH.

IN FOUR PARTS.

WHEREIN

The Antiquity of the City, as well as the Reality and Eminence of its Founder; the Magnitude of it in its Antient, Middle and Modern State; the Names it has borne; its Situation, Soil, Mineral Waters and Phyſical Plants; the general Form and Size of its Body; the Shape of its detach'd Parts; its BRITISH Works, and the GRECIAN Ornaments with which they were adorned; its Devaſtations and Reſtorations in the Days of the BRITONS, ROMANS, SAXONS, DANES and NORMANS; its additional Buildings down to the End of the Year 1748; its Baths, Conduits, Hoſpitals, Places of Worſhip, Court of Juſtice, and other Publick Edifices; its Gates, Throngs, Bridges, Lanes, Alleys, Terraſs Walks, and Streets; its inferior Courts; and its Open Areas of a ſuperiour Kind

Are reſpectively Treated of:

The Gods, Places of Worſhip, Religion and Learning of the Antient BRITONS

Occaſionally Conſidered:

And the Limits of the City in its preſent State; its Diviſions, Sub-diviſions, Laws, Government, Cuſtoms, Trade and Amuſements

Severally pointed out.

ILLUSTRATED

With the Figure of King BLADUD, the Firſt Founder of the City, as deſcribed by the Orator HIMERIUS under the Name of ABARIS; together with proper Plans and Elevations from Two and Twenty COPPER PLATES.

By JOHN WOOD, Architect.

The SECOND EDITION Corrected and Enlarged.

VOL. I.

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GR III
HONI SOIT QUI MAL Y PENSE

PREFACE.

AN Opinion hath almoſt univerſally prevailed that every thing Recorded of *Bladud*, one of the Antient *Britiſh* Princes, the ninth King of our Iſland in the Line of *Brute*, and the firſt Diſcoverer of the Hot Fountains of *Bath*, is meer Fable and Romance; but none that I know of have yet undertaken to prove it to be ſo!

THIS Reflection naturally led me to collect ſuch Circumſtances as would amount to a Probability, at leaſt, of the Reality of King *Bladud*; and from thoſe Circumſtances the *Britiſh* Prince appears to have been a great Prophet, and the moſt Eminent Philoſopher of all Antiquity: He was the Renowned *Hyperborean* High Prieſt of *Apollo* that ſhined in *Greece* at the very time *Pythagoras* flouriſhed; He was a Diſciple and a Colleague to that celebrated Philoſopher; and among the *Grecians* he bore the Names of *Aithrobates* and *Abaris*; Names implying the exalted Ideas

which that Learned Race of People had of his great Abilities.

To this famous Prince, Prieſt, and Prophet, the City of *Bath* owes her Original: An Original ſo Illuſtrious that no City upon Earth can boaſt of a greater, ſince with it the *Druids* of the Weſtern World ſeem manifeſtly to have taken their Riſe: It is a City placed in a Situation agreeable to the ſupreme Wiſdom of the Antients: And therefore it was only Popular Prejudice and Ignorance that, of late Years, Decreed this eminent Place to be a City ſtanding in a Hole, and built on a Quagmire; to be Impenetrable to the very Beams of the Sun; and to be ſo confined by almoſt inacceſſible Hills, that People can hardly come at it without danger of breaking their Necks; or, when in it, Breathe or Converſe beyond the Smell of their own Excrements.

These falſe and malicious Repreſentations I thought it highly neceſſary to Explode; and in Exploding them I have endeavoured to ſhew that, during the Times of Paganiſm, *Bath* was not only the Sum-

mer Seat of *Apollo* himſelf; but the Place where the *Britiſh Druids* Worſhiped that God with greater Pomp and Ceremony than he appears to have been ever Honoured in any other Part of the World.

THE chief Seat of *Apollo*, muſt of Courſe become the chief Seat of his Prieſts; and upon that Conſideration no Pains have been wanting to collect ſuch Things as are neceſſary to prove the City of *Bath* to have been the Metropolitan Seat of the *Britiſh Druids*; whoſe Univerſity having been Founded by King *Bladud*, the Building ſtill ſo far exiſts within eight Miles of our Hot Fountains as to prove the Work to have been a ſtupendous Figure of the *Pythagorean* Syſtem of the Planetary World.

THIS glorious Monument of Antiquity undeniably proves the *Britons* to have been a more Civilized People before the *Romans* came into our Iſland, than the Stream of Hiſtorians have repreſented them; and it likewiſe proves that our Sacred Edifices were compoſed of Marble, even when the *Romans* themſelves had aſpired no higher, in their Works of Architecture, than to build their

Temples

Temples with common Clay: It is a Monument that *Egypt* herſelf might boaſt of amidſt her proudeſt Structures; and it is a Monument that confirms what *Cæſar* ſays of the *Druids* in reſpect to their Aſtronomical Learning.

THE Reader is deſired to amend any literal Faults he may meet with in the following Sheets; and in page 3, line 42, for *muſt* to read *much*; in p. 10, l. 27, for *Gothick* to read *Gallick*; in p. 17, l. 2, to alter the *Period* to a *Comma*; in p. 34. l. 27. to dele *more*; in p. 93, l. 14, for *parted from* to read *parted at*, and in l. 29, for *Jou* to read *Iou*; in p. 96, l. 38, for F G to read D E; in p. 106, l. 16, for *to the Mother of Venus within*, to read *to Venus, the Mother, in*; in p. 127, l. 4, and 31, p. 137, l. 22, p. 168, l. 4, and p. 173, l. 12, for *Rocks of Solis* to read *Rocks of Sol*; in p. 217, l. 30, to read *Kilkhampton*; in p. 224 after *Autumn* to add *of the next Year*; in p. 226, l. 11, for 1710 to read 1711, and l. 14, for *following* to read *ſame*; and in p. 229, l. 32, for *my* to read *any*.

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AN

AN

ESSAY

TOWARDS

A

DESCRIPTION of BATH.

PART the FIRST.

WHEREIN

The ANTIQUITY of the CITY, as well as the REALITY and EMINENCE of it's FOUNDER; the MAGNITUDE of it in it's Antient, Middle, and Modern State; the NAMES it hath borne; it's SITUATION, SOIL, MINERAL WATERS and PHYSICAL PLANTS; the general FORM and SIZE of it's BODY; and the SHAPE of its detach'd PARTS

Are reſpectively Treated of.

CHAP. I.

The INTRODUCTION.

DINOCRATES, the celebrated *Macedonian* Architect, having formed a ſtupendous Deſign, for cutting Mount ATHOS into the Figure of a Man, holding in one Hand a large City, and in the other a great Baſon to receive the Water of all the Rivers of that lofty Iſland before it ſhould paſs into the Sea, as a Work ſuitable to the Taſte, and worthy the Grandeur of *Alexander* the *Great*, when his conquering Arms had rendered him Maſter of the chief Part of the Eaſtern World; he determined to lay it before the Victorious Monarch; and following him into *Aſia*, got an Audience of the King while he was ſitting on his Throne, in the midſt of his Army, adminiſtring Juſtice, by the Novelty of his Appearance in the Habit of an *Hercules* crowned with Poplar.

In this Dreſs our Architect, who was comely and tall, preſented his Deſign; and the King, ſtruck with the Magnificence of the Invention, expreſſed the higheſt Approbation of it; but, at the ſame time, aſked the Inventor, whether there would be Land enough about the intended City to raiſe Corn for the Subſiſtence of the Inhabitants? *Dinocrates* anſwering there would not, *Alexander*, as *Vitruvius* writes in the Preface to his ſecond Book, aſſured him, that though he much admired his Deſign, he nevertheleſs diſapproved of the Place where it was propoſed to be put in Execution; telling him, "That "as an Infant can't be nouriſhed, or grow, without a Nurſe "that has Milk; ſo a Town can neither ſubſiſt it's Inhabi-"tants, much leſs increaſe and grow larger, without having "plenty of Neceſſaries about it." The King, however, retained *Dinocrates* in his Service, and employed him in turning his gigantick Ideas from the Figure of a Man, to that of a Soldier's Coat, diſpoſed into ſuch Lines of Building as ſhould be neceſſary to conſtitute a City for the chief Seat of his Empire.

When our Architect had compleated a new Deſign according to the King's Direction, and *Alexander* had got himſelf declared the Son of the *Ammonian Jupiter*, and therefore intitled to Divine Honours, the Hero, eager to raiſe ſome ſtupendous Work on Earth to perpetuate his Name, and give Mankind an Opportunity of idolizing him, directed it to be carried into Execution on a low Situation in *Egypt*; lining out the Streets with his own Hand; and then dignifying the City with the Title of *Alexandria*, from his own Name.

This famous City, according to the Accounts given us of it by *Diodorus Siculus*, extended five Miles in Length; and, by the great Art of *Dinocrates*, it was rendered a healthy Place of Habitation; our Architect contriving the Streets ſo as that the Eteſean Winds ſhould paſs through them; and, with their comfortable Breezes, refreſh and purify not only the publick Ways, but every other Part of the intended Capital of the World.

Such was the Idea of the Antients, concerning the Situation proper for a City; ſuch was their Art to render a City in the loweſt Situation, tho' open to the Sea, and backed with Marſhes, as *Alexandria* was, perfectly healthy to it's Inhabitants; and from hence we find that the Cities in the moſt early Ages of the World were generally placed on Ground that lay low for the ſake of it's Fertility, and for the Advantage of Water.

The

THE antient Cities in general appear to have had but very ſmall Beginnings, each one making no more than the Habitation of a few Families who had agreed to live together under the ſame Laws; and conſiſting of nothing but a ſmall Group of Building, with a high Tower in the Middle, as a Mark to direct People, that wandered abroad, to the Place of their Abode, and for an Object of Religious Worſhip.

BABEL was juſt ſuch a City when it was firſt built; and as the World increaſed the Towers in the new Cities that were founded became Places of Defence to the Citizens.

AS ſoon as *Iſhmael* took up his Abode in the Wilderneſs of *Paran*, a Name which points out to us a deſolate Country, but beautiful and rich, he built a Tower, to which the *Arabians*, as Monſieur *Banier* writes in his *Mythology* of the Antients, gave the Name of *Acara*, ſignifying in general a Citadel; and his twelve Sons, as *Moſes* tells us in the Book of *Geneſis*, built each of them a Caſtle in that part of the Country which was aſſigned to them; round which they erected Houſes for their Families; and then called thoſe Caſtles, as well as Houſes, by their own proper Names, to wit, *Nebajoth*, *Keder*, *Adbeel*, *Mibſam*, *Miſhma*, *Dumah*, *Maſſa*, *Hadar*, *Tema*, *Jetur*, *Naphiſh*, and *Kedemah*.

THESE Names were moſt undoubtedly intended to point out to Poſterity the former part of *Iſhmael*'s Life; and, from a State of Sorrow, to ſhew that he was raiſed, by Degrees, to the higheſt pitch of Happineſs; ſince *Nebajoth* ſeems to carry in it God's Promiſe to *Abraham*, as well as to *Iſhmael* of making him the Father of twelve Princes, and a great Nation; *Keder* ſeems to expreſs the melancholy State which *Iſhmael* muſt have been in on his ſettling in a deſolate Country; and *Kedemah* being a Name importing not only that Quarter of the Heavens where the Sun begins to diſpell the Shades of Night, but a Tranſaction of former Time, it ſeems to have been deſigned to ſet forth the Joy naturally enſuing the Birth of his twelfth Son; which he muſt have looked upon as the End of the Promiſe, in reſpect to the Number of his Sons, and as the opening of the Day of Proſperity to himſelf and his Family.

THE Quantity of Land aſſigned by the Antients to a City, for the immediate Subſiſtence of it's Inhabitants, will beſt appear from what the Prophet *Ezekiel* writes, concerning the new *Jeruſalem*; for to that City he has allotted juſt five times as muſt Ground as the City is to ſtand upon, for the Uſe and Support of the Inhabitants: So that to every City of Old, we

may ſuppoſe a Quantity of Land to have been appropriated for a Berton, or Demeſne to it, equal to five times its Area; and that was undoubtedly ſufficient to raiſe Corn, and yield Paſture, for the immediate Maintenance of the People; ſince the Cities, in the early Ages of the World, were compoſed of detached Houſes fronting broad Streets, and large open Areas.

NOW when the Inhabitants of any City had ſo increaſed, as to have made it neceſſary to tranſplant ſome of her Families to her utmoſt Borders, wherever a ſingle Family pitch'd, that Place was called a Village, which very often increaſed to a large Town; and then ſome of the Poſſeſſors of that Town ſent forth part of their People to found new Villages, ſubordinate to ſuch Town, but, at the ſame time, dependant upon the Body of the City, and ſubject to the Laws for the Government of it.

BY theſe Means, original Cities were ſoon ſurrounded with Villages; ſome of theſe grew into Towns; and then a City with her Towns became environed with new Villages: But the Berton, or Demeſne Lands, for the immediate Maintenance of the Inhabitants growing more barren, the further any of the People were removed from the firſt fruitful Spot on which they pitched, the Towns, on that Account, had more Land for their Bertons, in proportion to their Buildings, than the City had; and ſo the Villages had ſtill more Land for their Bertons, in proportion to their Buildings, than the Towns had; and conſequently the further the Parts of a City were removed from the Center, the leſs populous we find ſuch Parts to have been.

FEW Cities preſerved their Properties ſo long as to become environed with Towns and Villages; for though that Part of the Land of *Canaan* which was allotted for the Tribe of *Judah*, contained one hundred and ſixteen Cities, as we read in the fifteenth Chapter of the Book of *Joſhua*, yet there were but four of them, to wit, *Jeruſalem*, *Ekron*, *Aſhdod*, and *Gaza*, that were ſurrounded firſt with Towns, and then with Villages: But when Cities were thus doubly environed, they became ſo formidable as to ſupport powerful Kings; nay *Nineveh* and *Babylon* were ſo potent, as to raiſe up two great Empires; and each, in it's Turn, ſubdued and made all the bordering Nations tributary to her.

THAT *Babylon* in her greateſt Glory was no more than a large Group of Building, divided by a great River, and environed firſt with Towns, next with Villages, and then the whole

whole encloſed with Walls and Ditches, will appear evidently from a Paſſage in the firſt Book of *Herodotus* concerning the Siege and taking of the City by the *Perſians*: "*Cyrus*, ſays "he, having poſted one Part of his Army near the Place "where the River *Euphrates* enters *Babylon*, and the reſt in "another Station below, where the ſame River leaves the "City, with Orders to enter as ſoon as they ſhould ſee the "Channel paſſable; he went with the uſeleſs Part of his Men "to the Lake which *Nitocris* had formerly made, at a con-"ſiderable Diſtance above *Babylon*, and turned the Stream of "the *Euphrates* into it, by which Means the River below "ſubſided, and the Channel became fordable at the City. "The *Perſians* obſerving this, put their Orders into Execu-"tion, and boldly entered *Babylon*, having the Water no "higher than the middle of the Thigh; but the Extent of "the City was ſuch, that, if the *Babylonians* are to be be-"lieved, when thoſe who inhabited near the Center were "taken, the People who dwelt about the Extremities heard "nothing of their Diſaſter; but were celebrating a Feſtival "that Day with Dancing and all manner of Rejoicings, till "they received certain Information of the general Fate."

WITH this Feſtival the *Babylonian* Empire was determined; for the Prophet *Daniel* tells us, that *Belſhazzar*, the King, having wantonly prophaned the ſacred Veſſels of the Temple of *Jeruſalem*, while he was celebrating it in his Palace with the chief Lords of his Empire, with his Wives, and with his Concubines; God, in the very ſame Hour that they drank their Wine out of thoſe Veſſels, and, in Deriſion of him, praiſed their Idols made of Gold, Silver, Braſs, Iron, Wood, and Stone, cauſed an Hand to appear againſt the Wall of the Banquet-Houſe before *Belſhazzar*'s Face, and to write thereon, in myſterious Words, that he had put an End to his Kingdom, divided it, and given it to the *Medes* and *Perſians*: The Troops of *Cyrus* in a few Hours after this reached the King's Palace; *Belſhazzar* was ſlain during the Receſs of the ſame Night; and *Cyrus* immediately gave his Crown to *Darius* the *Median*.

NOTWITHSTANDING *Babylon* had been for a long Time beſieged before *Cyrus* thought of his Stratagem to take it; and notwithſtanding the *Chaldeans*, or *Babylonian* Prieſts, were eminent for their Knowledge in foretelling future Events; yet, while *Cyrus* was executing his Deſign againſt the City, the impending Danger was neither apprehended by the Soldiery, nor

nor foreſeen by the Prognoſticators: So that Deſolation came upon that renowned Place ſuddenly; and ſhe ſuffered the Loſs of Children and Widowhood in a Moment, in one Day, without knowing the Riſe of thoſe Evils, or having it in her Power to award the dreadful Blow, as Sacred Hiſtory informs us the Jewiſh Prophets had, for Ages before, foretold.

NOW the great and ſtupendous Cities of the Antients, that received their Increaſe by Time, being duly conſidered, ſuch of them as were not the capital Seats of large Empires, can be juſtly compared with nothing among us in the preſent Age but a good Borough-Town, or at moſt a moderate City, ſtanding on low and fertile Ground; this twice ſurrounded with Villages; and thoſe Villages making that Diviſion of the Country which we call a populous and fertile Hundred; ſuch as the HUNDRED of BATHFORUM, if ſpread to it's original Bounds, would appear, at this very Day, to be.

SOME Hundreds have been divided ſince their firſt Inſtitution; others have been united; while ſome have been reduced by Liberties granted out of them: The firſt and laſt appears to have happened to the HUNDRED of BATHFORUM; but nevertheleſs the greateſt Part of what hath been taken from that Region of Country ſtill continues, with the preſent Hundred, as one Diviſion of the County of *Somerſet*; and the reſt have been added to the neighbouring Counties of *Wilts* and *Glouceſter*: Counties themſelves having been likewiſe increaſed and diminiſhed ſince their firſt Inſtitution; ſometimes by extending or contracting their utmoſt Bounds; and ſometimes by taking a whole Diſtrict in the very Body of one County, and making it Part of another.

THE undivided Region of Country originally bearing the Title of the HUNDRED of BATHFORUM, as it ſeems to have contained all the detached Parts of the City in it's middle State, and, at the ſame Time, to have comprehended all thoſe Monuments of Antiquity round about the Hot Springs that, in the Times of Paganiſm, had any Relation to one another, ſhall now be included under the Title of the CITY of BATH: The DESCRIPTION of which CITY will be the Subject of the principal Part of the following Pages; while the Deſcription of the *Britiſh* Works in it's Neighbourhood, but lying within the Limits of the CITY in it's antient State, will be the Subject of the reſt: A Work compoſed at firſt for no Motive ſo much as to detect the IGNORANCE of ſuch as have repreſented the CITY, in it's modern State, as ſtanding, for the moſt Part, upon

upon a Quagmire; and likewiſe the MALICE of the Author of a Tour through *Great-Britain* in aſſerting, in the third Volume of the ſecond Edition of his Work, Page 43, that BATH is ſo confined a Place, that the Company frequenting it have ſcarce Room to converſe out of the Smell of their own Excrements.

CHAP. II.

Of the ANTIQUITY of BATH.

SUCH of the Inhabitants of the Group of Building immediately ſurrounding the Hot Springs of *Bath* as formerly looked upon themſelves to be *Aborigines* of the City, boaſted of very great Antiquity, as well as Nobleneſs of Blood; and pretended that they were the Deſcendants of a Colony of the chief Subjects of the *Britannick* Iſland, who ſettled themſelves near the Hot Fountains to conſtitute the Court of an illuſtrious King, that, by Accident, had diſcovered them; and in grateful Remembrance of Benefits received by the Waters, had made bathing Ciſterns at the Heads of the Springs; and transferred the Seat of the antient *Britiſh* Monarchy to the healing Streams, as the propereſt Method to publiſh their Virtues, and make Mankind Partakers of them.

SEVEN and twenty Years are ſuppoſed to have elapſed between the Diſcovery of thoſe Springs, and the Execution of the firſt Works about the Heads of them; for Doctor *John Jones* tells us, in the Epiſtle Dedicatory to a Book bearing Date the 13th of *May*, A. D. 1572. and publiſhed by him under the Title of *The Bathes of Bathes Ayde*, that the Waters had been tried for two thouſand four hundred and ſixty Years or thereabout; which he afterwards brings down from the Year eight hundred and ninety before the Incarnation of Chriſt; and moſt of our Hiſtorians, Antiquaries, and Chronologers, inform us, that the Baths were founded eight hundred and ſixty three Years before the Commencement of the Chriſtian Æra.

THIS Date hath appeared, from the remoteſt Times, in the publick Inſcriptions touching the firſt Diſcovery of the Hot Waters, and the Antiquity of the City; and more particularly in an Inſcription wrote upon a large Table of Wood, and formerly placed againſt the Wall that makes the South Side of the chief Bath, to inform the Publick by what Accident the

Hot Springs, and their Healing Virtues, firſt came to the Knowledge of Mankind.

But the Story thus exhibited to publick View appearing to ſome of the laſt Century as a legendary Tale, the Inſcription was therefore abridged, and, in reſpect to Time, brought down to the Year 1672; Doctor *Guidott* tranſlating it into *Latin* a few Years after, and inſerting it in his *De Thermis Britannicis*, a Book printed A. D. 1691.

The Wooden Table on which this Abridged Inſcription was wrote decaying with the Seventeenth Century, the Story was then engraved on a flat Stone, which now ſupplies the Place of the Table, and opens to us the Name, the Qualifications, and the Place of Education of the King to whom the City owes it's Original, as well as the Vulgar Æra of it's firſt Foundation; the Inſcription running thus:

BI. ADUD,
Son of Lud-Hudibras,
Eighth King of the Britons,
From Brute,
A Great Philosopher and Mathematician,
Bred at Athens,
And Recorded
The First Discoverer and Founder
Of these Baths,
Dcccclxiii Years before Christ,
That is
Mmdlxii Years, to the present Year, Mdcxcix.

Now this Æra of *Bath* carrying us into that Period of the *Britiſh* Hiſtory, too ſupinely called fabulous, the antient Writers of the Tranſactions of thoſe early Times have repreſented King Bladud not only as a Magician; but, by the Magical Art, making the Hot Waters of the City boil out of the Ground in three different Places: And even what they have delivered to this Effect was ſo far from being rejected by our great and learned Antiquary, Mr. *Camden*, that he leaves the Truth of it to others to determine; adverti ſing us, at the ſame Time, with what *Pliny* writes relating to the high Pitch to which the *Britons* had raiſed the Magical Art; but concluding that he did not dare to attribute the Original of the Baths to that Art.

The

THE Truth of the Pagan Accounts touching the Origin of *Bath* coming thus recommended to our Enquiries; and Mr. *Camden* expreſſing the moſt earneſt Deſire to ſupport the *Britiſh* Hiſtory from *Brute*, to the Death of *Cadwallader*, in the Year of Chriſt 689, I will therefore recite the Subſtance of what the Author of that Hiſtory writes concerning BLADUD, and his eight Predeceſſors in the Government of the Kingdom, as a Baſis, at leaſt, for aſcertaining the ANTIQUITY of the CITY of BATH.

"WHILE the Mother of *Brutus*, ſays the *Britiſh* Hiſtorian, was with Child of him, his Grandfather *Aſcanius*, the Son of the famous *Æneas*, commanded his Magicians to conſult of what Sex the Damſel had conceived: Satisfied of the Event, they told him ſhe was big of a Boy, who would kill his Father and Mother; and after travelling over many Countries in Baniſhment, would at laſt arrive to the higheſt Pitch of Glory. Nor were they miſtaken in their Prediction, for at the Time of Travel the Woman brought forth a Son and died at his Birth; but the Child having been delivered to a Nurſe and called *Brutus*, he, after the Expiration of fifteen Years, accompanied his Father *Sylvius* in Hunting, and killed him undeſignedly by the Shot of an Arrow; for which heinous Fact his Kinſmen were ſo enraged that they forthwith expell'd him *Italy*."

"THUS baniſhed, *Brutus* flew into *Greece*, and finding the Poſterity of *Helenus*, Son of *Priam*, kept in Slavery by *Pandraſus* King of the *Grecians*, he undertook to be their General, and free them from their Servitude. This he ſoon accompliſhed, for having defeated the *Grecian* Army and taken the King Priſoner, *Pandraſus*, to ſave his own Life, not only gave his eldeſt Daughter *Ignoge* in Marriage to *Brutus*, but permitted the *Trojans* to leave his Kingdom, giving them Gold, Silver, Ships, Corn, Wine, Oil, and whatever they found neceſſary for their Voyage to another Country."

"THE *Trojans* thus releaſed, forthwith embarked in a Fleet conſiſting of three hundred and twenty-four Ships laden with all manner of Proviſion, and ſetting Sail with a fair Wind, in two Days and a Night they arrived at an Iſland called *Leogecia: Brutus* deſirous to know who inhabited it, ſent three Hundred armed Men aſhore for that purpoſe; who returning to their Ships, reported that there was no human Creature to be met with; but that they

" had found a deſolate City, wherein there was a Temple of " *Diana*, with a Statue of the Goddeſs in it, which gave " Anſwers to thoſe that came to conſult her."

" THE *Trojans*, tho' pleaſed with this Account, were ſo " far from ſeizing upon the Iſland, that they thought it ex- " pedient to conſult the Oracle, and let the Goddeſs deter- " mine what Country was allotted them for their Place of " Settlement. To this end *Brutus* was adviſed to go to the " City, and addreſs the Deity of the Place; which he con- " ſented to do; and being attended by *Gerion* the Augur, " and twelve of the antienteſt Men, he ſet forward to the " Temple with all Things neceſſary to invoke the Goddeſs " by Sacrifice to return him an Anſwer to the following " Queſtion,"

" Goddeſs of Woods, tremendous in the Chaſe
" To Mountain Bores, and all the Savage Race!
" Wide o'er th' Æthereal Walks extends thy Sway,
" And o'er th' infernal Manſions void of Day!
" On thy third Realm look down! unfold our Fate,
" And ſay what Region is our deſtin'd Seat?
" Where ſhall we next thy laſting Temples raiſe?
" And Choirs of Virgins celebrate thy Praiſe?"

" BRUTUS repoſing himſelf before the Altar, and falling " into a deep Sleep, the Goddeſs ſeemed to preſent herſelf " before him, and thus deliver her Anſwer to the Hero's " Queſtion."

" *Brutus* there lies beyond the *Gothick* Bounds
" An Iſland which the Weſtern Sea ſurrounds,
" By Giants once poſſeſs'd; now few remain
" To bar thy Entrance, or obſtruct thy Reign.
" To reach that happy Shore thy Sails employ:
" There Fate decrees to raiſe a ſecond *Troy*,
" And found an Empire in thy Royal Line,
" Which Time ſhall ne'er deſtroy, nor Bounds confine."

" GERION and the Elders were ſo rejoiced with this Anſwer, " that they urg'd *Brutus* to return to the Fleet, and, while " the Wind favoured them, to haſten their Voyage towards " the Weſt in purſuit of what the Goddeſs had diſcloſed. " Without Delay therefore they re-embarked, and ſetting " ſail,

" ſail, a Courſe of thirty Days brought them to *Africa*, from " whence they proceeded to the *Philenian* Altars, and to a " Place call'd *Salinæ*; but ſailing afterwards between *Ruſci-* " *cada* and the Mountains of *Azara*, they there fell among " the Pirates, whom they fortunately vanquiſhed, enriching " themſelves with their Spoils: After this, paſſing the River " *Malua* they arrived at *Mauritania*, where the want of Pro- " viſions obliged them to go aſhore and lay the whole " Country in Waſte to ſtore their Ships; which they had no " ſooner done than they ſteered to *Hercules*'s Pillars, but " with the utmoſt Peril of their Lives; for ſome of the Sea " Monſters, called *Syrens*, ſurrounded their Ships, and were " very near overturning them."

" ESCAPING this Danger they came to the *Tyrrhenian* Sea, " upon the Shores of which they found four ſeveral Nations " deſcended from the baniſhed *Trojans*, that had accompa- " nied *Antener* in his Flight; and theſe People having been " headed by a Perſon whoſe Name was *Corineus*, they readily " joined themſelves with *Brutus*: So that the whole Body of " *Trojans* purſuing their Voyage, they next arrived at *Aqui-* " *tain*; and entering the Mouth of the *Loire* there caſt " Anchor, and ſpent ſeven Days in viewing the Country."

" GOFFARIUS PICTUS having been then King of *Aqui-* " *tain*, he was vaſtly alarmed at the Arrival of a foreign " People with ſo great a Fleet upon his Coaſts; and a War " immediately commencing between them, *Brutus* ſoon " routed the King, deſtroyed *Aquitain* with Fire and Sword, " and enriched himſelf with the Treaſures that were hid in " the Cities burnt by him."

" IN the midſt of this Deſtruction *Brutus* coming to a con- " venient Place for a Camp, forthwith pitched one at it, the " better to enable him to give Battle, a ſecond Time, to *Goffa-* " *rius*, and the twelve Princes of *Gaul* who had all joined their " Forces againſt him; and in two days time after the Camp " was compleated *Brutus* in a pitch'd Battle gained a compleat " Victory over the united Force of the *Gauls* and *Aquitains*."

" IN this Battle his Nephew *Turonus* was ſlain, and from " him the City of *Tours* derived its Name, becauſe he was " buried there: This City was built where *Brutus* had " pitch'd his Camp; and *Brutus* himſelf erected it as *Homer* " teſtifies."

" THE Succeſs of this Battle gave *Brutus* a Pretence for " an honourable Retreat from the Continent, to go in queſt

" of the Iſland which the Goddeſs had pointed out to him; " ſo that repairing to the Fleet, and lading it with the Riches " and precious Spoils he had got, he, without any further " Delay, ſet ſail with a fair Wind towards the promiſed " Iſland, and the firſt Place he arrived at was the Shore of " *Totneſs*."

" ALBION was the Name which the promiſed Iſland then " bore, and *Brutus* landing upon it, found that it was in- " habited by none but Giants; he was nevertheleſs willing " to fix his Habitation in it, being allured thereunto by the " pleaſant Situation of Places, by the Plenty of Rivers, and " by the engaging Proſpect of Woods; ſo that dividing the " Country among his Company, and *Corineus* taking *Corn-* " *wall* for his Share, they began to till the Ground and to " build Houſes; the Giants every where flying from them, " and retreating to the Caves in the Mountains."

" WHEN this was done *Brutus* reſolved upon erecting a " City, and in order to it travelled thro' the Land to find " out a convenient Situation, and coming to the River *Thames* " he walked along the Shore, and at laſt pitched upon a " Place very fit for his Purpoſe. Here therefore he built a " City to which he gave the Name of *New Troy*; and having " made Choice of the Citizens that were to inhabit it, pre- " ſcribed them Laws for their peaceable Government."

" DURING theſe Tranſactions, *Brutus* had by his Wife " *Ignoge* three Sons, whom he named *Locrin*, *Albanact*, and " *Kamber*; and the King dying in the twenty-fourth Year " after his arrival in *Britain*, his Sons buried him in the " City he had built, and then divided his Dominions among " themſelves; each retiring to his Part of the Kingdom to " govern it."

" LOCRIN, after a Reign of ten Years, was killed in " Battle; and his Wife, the Daughter of *Corineus*, taking " upon her the Government of the Kingdom in the Behalf " of her Son *Maddan*, held the Scepter during his Minority; " and at the End of fifteen Years delivered it to him; " *Maddan* ruling the Kingdom in Peace for forty Years after: " He was then ſucceeded by his Son *Menpricius*, a Tyran- " nical Prince, remarkable for his having been devoured, in " a horrible Manner, by a Multitude of ravenous Wolves, " in the twentieth Year of his Reign: And *Ebraucus* his " Son, a Man of great Stature, and wonderful Strength, " next mounting the Throne, held the Government of the

" Iſland

" Iſland full forty Years; during which Time he, by an In-
" vaſion of *Gaul*, enriched himſelf with an infinite Maſs of
" Gold and Silver, and was thereby enable to build two
" Cities, *Kaerebrauc*, and *Alclud*, together with the Town
" of Mount *Agned*."

" EBRAUCUS was ſucceeded by his eldeſt Son *Brutus*, ſir-
" named *Greenſhield*, who reigned twelve Years; and then
" the Crown deſcended to his Son *Leil*, a peaceable and juſt
" Prince; and he enjoying a proſperous Reign built the City
" of *Kaerleil*, at the ſame time that *Solomon* began to build
" the Temple of *Jeruſalem*, and the Queen of *Sheba* came
" to hear his Wiſdom. His Reign amounted to five and
" twenty Years compleat; but the King, towards the latter
" Part of his Life, growing remiſs in his Government, his
" Neglect of Affairs quickly occaſioned a Civil Diſſention in
" the Kingdom: Nor was this compoſed till the Reign of
" his Son *Hudibras*; who ſucceeding him, and holding the
" Scepter nine and thirty Years, put an End to the Diſſention
" among the People."

" HUDIBRAS built *Kaerlem*, *Kaerguen*, and the Town of
" Mount *Paladur*; and at this Place an Eagle ſpoke while
" the Wall of the Town was building; which Speech I
" ſhould not have failed tranſmitting to Poſterity, had I
" thought it true as the reſt of the Hiſtory. At this Time,
" *Haggai*, *Amos*, *Joel*, and *Azariah*, were Prophets in
" *Iſrael*; and when *Hudibras* died, his Son *Bladud* ſucceeded
" him, and reigned twenty Years."

" THIS Prince built *Kaerbadus*, and made hot Baths in
" it for the Benefit of the Publick, which he dedicated to
" *Minerva*; in whoſe Temple he kept Fires that never went
" out, nor conſumed to Aſhes, but as ſoon as they began to
" decay were turned into Balls of Stone: About the ſame
" Time the Prophet *Elias* prayed that it might not rain
" upon Earth, nor did it rain for three Years and ſix
" Months: And *Bladud* having been a very ingenious Man,
" taught Necromancy in his Kingdom; purſuing his Magical
" Operations, till he attempted to fly to the upper Region of
" the Air, with Wings he had prepared for that purpoſe;
" but falling down upon the Temple of *Apollo* in the City of
" *Trinovantum*, the King was thereby daſhed to Pieces."

To the above Account I will add from the Writings of Mr. *Camden*, that the Speech of the Eagle was a Prediction of a great Change that would happen in the *Britiſh* Govern-

ment:

ment: "But this Prediction, says our Author, was given, as "some think, by a Person named *Aquila:*" And to the same Account I will also add, "That *Bladud* sent for Necro- "mancers to *Athens* to enable him to effect his Works at "*Bath*; and that after his Death his Body was deposited at "*New Troy*," as the Reverend Mr. *Joseph Glanville*, formerly Rector of *Bath*, declares it to have been recorded in a couple of old Manuscript Chronicles, existing when he wrote the Letter now bearing his Name in the printed Transactions of the *Royal Society*, N° 49. P. 978: One of which Chronicles, Doctor *Peirce* acknowledges to have been in his Possession when he published his *Bath* Memoirs, in the Year 1697.

THE *New Troy* mentioned in these Chronicles, as well as the *Trinovantum* where *Bladud* met with his tragical Death, seems to have been one and the same Place; and this none other than the City of *Bath*; Doctor *Gale* most expressly declaring in his Commentary on *Antoninus*'s Itinerary, "That the Sun had a Temple in that City;" and Mr. *Slatyer* telling us in his *Palæ Albion*, published in the Year 1619, "That King *Bladud* practising Necromancy at *Bath* decked "himself with Feathers, and, presuming to fly, broke his "Neck on the Temple he had there built to *Apollo*."

AS for the Word *Trinovantum*, the Author of the *British* History declares it to be corrupted; and as Mr. *Sammes* in his *Britannia*, P. 164, as well as many others, omitting the *Latin* Termination, *um*, write it *Troy Novant*, we may suppose this Name to have been applied to *Bath* to point out its Situation: For the City stands in a quick turning Vale, which *Troy Novant* implies; *Troi* being a *British* Word for whatever makes a quick Curve Line, as *Nant*, or *Novant*, is for a Valley; and from the Word *Troi* Mr. *Vaughan* derived the Name of *Torques*, applied to the golden Wreaths worn by the Antients, when he composed the Account inserted in the last *English* Edition of *Camden*'s *Britannia*, P. 787, touching a wreathed Bar of Gold found in the Year 1692, by digging in a Garden near the Castle of *Harlech* in *North Wales*.

NOW from the collective History of *Bladud* and his eight Predecessors it appears, that *Brute* landing with his Colony of *Trojans* at the South-West Corner of *Devonshire*, and surveying the Country to the opposite Sea, even to the Promontory of *Hercules*, his chief Companion, *Corineus*, chose the Land on the West Side of the River *Tamar*, *Brute* the Land

on the Eaſt Side, and ſo ſettled themſelves in that Part of the Iſland; the latter, in a ſhort time, building a City on the Shore of the River that limited his Territories to the Weſtward; and his Poſterity reſiding in it, or at leaſt building no other City till the fourth Generation.

THEN we find *Ebraucus*, by an Acquiſition of Riches, founding two new Cities and a Town; and after that his Grandſon *Leil*, beginning another City at the very time that a Temple was begun to be built in the City of *Jeruſalem*: And we alſo find the Son of this Prince giving Peace to his Subjects after a Civil Diſſention amongſt them, and building two Cities, with a walled Town; probably as places of Defence while thoſe Troubles ſubſiſted.

WHILE the Wall of this Town was about, a Prophet roſe up in *Hudibras*'s Kingdom, and predicted a great Change that would happen in the *Britiſh* Government; and while that Prophet was propheſying in *Britain*, *Haggai* became a Prophet in *Iſrael*, and a ſtrange Woman, one of the Sibyls according to *Pliny*, appeared in the Court of *Tarquinus Superbus*, at *Rome*, loaded with ſeveral Volumes of Oracles for ſale: After which the Son of *Hudibras* built a City, made hot Baths in it, and then began to teach Necromancy in his Kingdom; which Circumſtance ſeems to be a ſufficient Demonſtration that he was the Prophet that roſe up while his Father was building the Wall of the Town of Mount *Paladur*.

THUS in the compaſs of nine Kings Reigns in a continual Succeſſion from Father to Son, the Colony of *Trojans* that *Brute* brought into *Britain*, or ſuch of them as came with him from *Greece*, appears to have founded no more than ſeven Cities, and two Towns; and to have extended their Territories no farther into the Iſland than the South-Weſtward Borders of *Wiltſhire*, and *Glouceſterſhire*: So that between that Line and the River *Tamar*, we may ſafely place thoſe Towns and Cities, inſtead of ſkipping from one remote Part of the Iſland to another with a Handful of People, and carrying *New Troy* into *Middleſex*, *Kaerebrauc* into *Yorkſhire*, *Kaerleil* into *Cumberland*, *Kaerlem* into *Kent*, and *Kaerguen* into *Hampſhire*, as ſome Interpolater of the *Britiſh* Hiſtory has done; and thereby loaded it with Improbabilities.

WE may likewiſe look upon the River *Tamar*, dividing *Devonſhire* from *Cornwall*, to be the *Thames* meant by the firſt Compiler of the *Britiſh* Hiſtory, inſtead of making *Brute* ramble

ramble to a River of the like Name, at ſo great a Diſtance from the Place of his firſt Landing on our Iſland as the *Thames*, the chief River of *England*, is ſituated.

THE Extent of the *Britiſh* Monarchy, in the Time of King *Bladud*, being thus reduced and brought to the Weſtward Promontory of the Iſland, known to *Diodorus Siculus* by the Name of *Belerium*, we may lower the Antiquity of *Brute*'s firſt landing on it very conſiderably, ſince it preceded the Inauguration of *Lud-Hudibras* but one hundred and eighty-ſix Years; and ſince *Hudibras* in *Britain* was Cotemporary with *Haggai* in *Iſrael*, who commenced a Prophet in the ſecond Year of the Reign of *Darius Hyſtaſpes* King of *Perſia*; and conſequently the Arrival of *Brute* at the Shore of *Totneſs* cannot reach higher than the Year 744, nor fall later than the Year 705 before the Birth of Chriſt, or a few Years later than the dreadful Aſſaſſination of *Romulus* at *Rome*, by the *Roman* Senators.

THAT *Brute* and *Romulus* were Cotemporaries, and Kinſmen. ſeems ſufficiently demonſtrated by the *Britiſh* Hiſtorian's making the former the Grandſon or Great Grandſon of *Æneas*; and by the firſt *Greek* and *Latin* Writers making the latter the Grandſon of a Perſon of the ſame Name with the *Trojan* Hero.

FROM hence it muſt therefore appear more than probable that *Brute*, as the real or adopted Son of *Amulius Silvius*, was driven out of *Italy* by the Tyranny of the Founder of *Rome*; and that the Murder of *Amulius Silvius*, by his ſuppoſed Twin Sons, *Romulus* and *Remus*, when they were ſixteen Years old, was applied to our exiled *Trojan*; the Author of the *Britiſh* Hiſtory telling us, that after fifteen Years were expired from the Birth of *Brute*, the young Man killed his Father *Sylvius*, and that he was expelled *Italy* by his Kinſmen for that heinous Fact.

THE *Roman* Monarchy continued from the Year 748, to the Year 509 before our Lord's Nativity; but yet it grew to no greater Extent during the Reigns of ſeven Kings, than over a Territory of about forty Miles in Length, and thirty Miles in Breadth: A Territory inconſiderable to that over which the *Britiſh* Monarchy extended in the ſame Period of Time, and during the Reigns of nine of her Kings; the Weſtern Promontory of the Iſland being at leaſt forty computed Miles in Breadth, on a Medium; and extending one hundred and fifty computed Miles in Length from the Lands End

End in *Cornwall*, to the Confluence of the Rivers *Severn* and *Wye* in *Glouceſterſhire*. Limiting that Arm of the *Iriſh* Sea which now bears the Name of the *Briſtol* Channel.

HUDIBRAS in *Britain*, and *Haggai* in *Iſrael*, being repreſented by the Author of the *Britiſh* Hiſtory as Cotemporaries; and the City of *Kaerleil*, and the Temple of *Jeruſalem*, being repreſented alſo, by the ſame Author, as Works of the ſame Antiquity; if we turn to ſacred Hiſtory we ſhall find the like Interval of Time between *Haggai*'s propheſying, and the commencement of the Work of the Temple of *Jeruſalem*, that there was between *Hudibras*'s holding the *Britiſh* Scepter, and his Father's beginning the City of *Kaerleil*; it being expreſsly declared in Holy Writ, that God raiſed up *Haggai* in the Reign of *Darius Hyſtaſpes*, to excite the Governor, the High Prieſt, and the Elders of the *Jews* to compleat the Temple begun by them fifteen Years before, by the Authority of *Cyrus* the Founder of the *Perſian* Empire.

THE Structure ſo began was the Temple built by *Zerubbabel* on the ſame Spot of Ground that King *Solomon* long before erected his Temple: And that the Temple of *Jeruſalem* always retained the Name of it's firſt Builder, even after it was taken down in the ſeventeenth Year before Chriſt, and then rebuilt, a ſecond Time, by *Herod* the *Great*, is a Truth ſo well known that it needs no Demonſtration: So that the Compiler, the Tranſcribers, and the Tranſlators of the *Britiſh* Hiſtory may be very well excuſed for putting the Name of *Solomon* to a Work that really belonged to *Zerubbabel*; and for accompanying the Name with a Circumſtance that really attended it in the Viſit which the Queen of the South made the King of *Iſrael*, after he had compleated thoſe Works which drew People from all Parts to *Jeruſalem* to view them.

SOLOMON's Temple was compleated juſt one thouſand Years before the Birth of Chriſt; and *Nebuchadnezzar* defeating the *Jews* in the three hundredth and ninety third Year after, ſent many of them Captive to *Babylon*, with an Order that ſome of the wiſeſt of the Royal Seed ſhould be taken into the King's Palace, and there inſtructed in the Language and Learning of the *Chaldeans*, to make them eligible for the Prieſthood of that Nation; which was then compoſed of four Orders of Men, ſtiled in our preſent Bibles Magicians, Aſtrologers, Soothſayers or Sorcerers, and Chaldeans, a Name common to the *Babylonian* Prieſts in general.

FOUR of the *Jews*, *Daniel*, *Hananiah*, *Miſhael* and *Azariah*, appearing vaſtly ſuperior to any of the reſt, were committed to the Care of a particular Officer; and at the End of three Years Time the King, converſing with them, found that they were ten times better qualified to diſcloſe the hidden Secrets of Futurity than all the Magicians and Aſtrologers of his Realm: So that it was not long before *Daniel* was appointed Governor of the Governors of the Prieſts of *Babylon*; or rather Arch-Chaldean of that ſtupendous City, under the Name of *Belteſhazzar*, according to the Name of the God of the King.

DANIEL was alſo appointed Governor of temporal Affairs over the whole Province of *Babylon*; his Commiſſion thereby exceeding that of the famous *Beleſis*, whoſe ſpiritual and temporal Government, in the Reign of *Sardanapalus*, extended no farther than over the City itſelf: But *Daniel* reſigned his temporal Government to his three Companions, and the King confirmed them in it.

"THUS the Supremacy of the *Babylonian* Prieſthood was veſted in the Hands of one of the Captive *Jews*; the Prophet *Daniel* thereby became acquainted with all the Artifices of the Prieſts; and in about fifteen Years after, in the Year 588 before the Birth of Chriſt, *Nebuchadnezzar* totally deſtroyed the Temple of *Jeruſalem*, after it had ſubſiſted four hundred and twelve Years from the Period of it's Completion by King *Solomon*.

The Arch-Prieſthood of *Babylon* continued in the Hands of *Daniel* till the firſt Year of the Reign of *Cyrus*; and the Prophet was moreover raiſed to the higheſt Honours, in temporal Affairs, in the ſixty ſeventh Year of the Captivity of the *Jews*, and a few Hours before *Cyrus* executed his Stratagem and took the City, as above: For on the very Day that his Troops entered *Babylon*, *Belſhazzar*, the King, advanced *Daniel* to be his chief Miniſter of State, cloathed him in Scarlet, and put a Chain of Gold about his Neck, as the proper Enſigns of his high Office: This was but juſt done when the *Perſians* entered the Heart of the City; for in the Night they became Maſters of the Royal Palace, and ſlew the King.

DARIUS, the *Median*, ſucceeding to the Crown of *Babylon*, continued *Daniel* in the Office to which *Belſhazzar* had advanced him; and the King dying after a Reign of two Years, *Cyrus* ſucceeded to all his Dominions; this Monarch then

then joining the Realms of the *Medes* and *Babylonians* to thoſe of the *Perſians*, and thereby conſtituting the *Perſian* Empire in the Year 536 before the Birth of Chriſt; and twelve Years after he had made himſelf Maſter of all the Wealth of *Cræſus*.

THE new Imperial Monarch is ſaid to have honoured *Darius*'s prime Miniſter above all his Friends; and as the Time of the Captivity of the *Jews*, predicted by the old *Jewiſh* Prophets, was nearly accompliſhed on *Cyrus*'s Acceſſion to the Throne of the *Perſian* Empire; ſo *Daniel* reſolved to magnify the God of *Iſrael* before the King; and to give him the higheſt Proof that no Divinity preſided in the *Babylonian* Idol that *Cyrus* adored and worſhipped, under the Name of *Bel*, as a living God, daily fed with a vaſt Quantity of Food and Wine.

THE Fallacy of the eating and drinking Quality of the Brazen Idol, the Prophet, as he was of the Sacerdotal Order himſelf, and, conſequently, acquainted with all the Artifices of the Chaldean Prieſthood, ſoon detected; and *Cyrus* thereupon ſlew the whole College of Prieſts, their Wives, and their Children, that were concerned in the Cheat; delivered *Bel* into *Daniel*'s Power; and the Prophet, after deſtroying him and his Temple, ſhewed *Cyrus* the Prophecies of the Prophet *Iſaiah*, which ſpoke of him by Name, one hundred and fifty Years before he was born, as one whom God deſigned to be the Reſtorer of *Jeruſalem*, as well as of it's Temple; as one that ſhould ſubdue Nations before him; and as one that ſhould releaſe the Captive *Jews*, and re-inſtate them in their native Country.

JOSEPHUS informs us in the firſt Chapter of the eleventh Book of his Antiquities of the *Jews*, that the King was ſo tranſported upon reading the Divine Inſpirations and Predictions of the Prophet *Iſaiah* concerning himſelf, that he immediately reſolved to perform what had been ſo long before foretold: And therefore this Monarch, in the firſt Year of his Empire, ſhook the very Foundation of the pagan Religion, by a Decree in favour of the *Jews* to releaſe them from their Captivity, and to impower them to rebuild their Temple, that had been deſtroyed by *Nebuchadnezzar* two and fifty Years before; which Decree was, by his Order, proclaimed throughout all *Perſia*; and afterwards written and entered among the Records of that new Empire in the following Words, extracted from the firſt and ſixth Chapter of the Book aſcribed to *Ezra*.

"THUS ſaith CYRUS King of PERSIA,
"The Lord God of Heaven hath given me all the King-
"doms of the Earth; and he hath charged me to build him
"an Houſe at *Jeruſalem*, which is in *Judah*. Who is there
"among you of all his People? his God be with him, and
"let him go up to *Jeruſalem*, which is in *Judah*, and build
"the Houſe of the Lord God of *Iſrael*, he is the God,
"which is in *Jeruſalem*. And whoſoever remaineth in any
"Place, where he ſojourneth, let the Men of his Place help
"him with Silver and with Gold, with Goods and with
"Beaſts, beſides the Free-Will Offering for the Houſe of
"God that is in *Jeruſalem*. Let the Foundation thereof be
"ſtrongly laid, the Height thereof threeſcore Cubits, and
"the Breadth thereof threeſcore Cubits, with three Rows
"of great Stones, and a Row of new Timber; and let the
"Expences be given out of the King's Houſe. And alſo let
"the golden and ſilver Veſſels of the Houſe of God, which
"*Nebuchadnezzar* took forth out of the Temple, which is
"at *Jeruſalem*, and brought unto *Babylon*, be reſtored, and
"carried again unto the Temple which is at *Jeruſalem*, every
"one to his Place, and place them in the Houſe God."

BY this Decree the God of *Iſrael* is declared to be the only and true God; and in purſuance of it, near fifty thouſand Perſons left the Province of *Babylon*, and went to *Jeruſalem*; carrying with them no leſs than five thouſand four hundred Veſſels, which *Mithredath*, *Cyrus*'s Treaſurer, ſtripped the Temple of the Pagan Gods in *Babylon* of, to adorn the Temple of the great God of Heaven and Earth at *Jeruſalem*: Which Temple *Zerubbabel* ſet about in the ſecond Month of the ſecond Year after this Migration; ſeveral antient Men who had ſeen the Structure erected by *Solomon* having been then preſent; and *Daniel* having been then alive, and, perhaps, at *Suſa*; where he is ſuppoſed to have died ſoon after.

NOW if this Work commenced with the beginning of the Reign of King *Leil*, then *Bladud* muſt have aſcended the *Britiſh* Throne in the Year 470 before the Birth of Chriſt; but if at the latter End of the Reign of King *Leil*, then his Inauguration was earlier by five and twenty Years: We may, however, circumſcribe *Bladud*'s aſcending the Throne with the Years 495, and 470; and ſuppoſe it to have happened between both, or about the Year 483 before our Lord and Saviour's Birth.

SACRED

SACRED Hiſtory informs us that the Foundation of the Temple was no ſooner began, than the *Samaritans* began to obſtruct the *Jews* in carrying on the Work; ſo that all that *Zerubbabel* was able to do in the Reign of *Cyrus*, and the beginning of that of his Son *Cambyſes*, towards rebuilding that Structure, was only to compleat the Foundation; and while that was about the *Jews* made a great Progreſs in rebuilding the City of *Jeruſalem*, as well as in ſetting up the Walls thereof: This was repreſented to *Cambyſes* as a dangerous Proceeding to the State; and the King ordering the Work to be ſtopped, gave the *Samaritans* an Opportunity to ſtop the Work of the Temple alſo; nor did the *Jews* reſume it for ſeveral Years after, on the Pretence that the time was not come that the Houſe of God ſhould be built.

FOR this Neglect God ſmote the Land with Barrenneſs, and reſtrained the Heavens from yielding Rain: Under which Calamity we find the Prophet *Haggai*, on the firſt Day of the firſt Month, in the ſecond Year of the Reign of *Darius Hyſtaſpes*, reproving the *Jews* for dwelling in ceiled Houſes, while the Houſe of God lay waſte, and inciting them to proceed with the Building; which *Zerubbabel* reſumed on the four and twentieth Day of the ſame Month, in the Year 519 before the Birth of Chriſt; and after that the Work was carried on with the greateſt Rapidity, the Workmen, for Expedition, ROLLING the great STONES to the Building, inſtead of CARRYING them, as in the time of King *Solomon*; *Haggai* and *Zechariah*, by their Prophecies, encouraging them in it.

THESE Proceedings ſoon drew *Tatnai*, the King's Governor on that Side the River, to *Jeruſalem*, to know by what Authority the *Jews* were building; and they having anſwered by a Decree of *Cyrus*, *Tatnai* forthwith wrote to *Darius* that the Records of the Empire might be examined, and the King's Pleaſure ſent him concerning the Matter: The Records were accordingly examined, *Cyrus*'s Decree was found, and *Darius*, as we read in the ſixth Chapter of *Ezra*, ſent *Tatnai* the following Anſwer to his Letter, as his final Decree.

" LET the Work of the Houſe of God alone, let the " Governor of the *Jews*, and the Elders of the *Jews* build " it in it's Place: And to enable them to do ſo without the " leaſt Delay, let the Expences of the Work be forthwith " given out of the King's Goods; even out of the Tribute " beyond the River: And that which they have need of,

" both young Bullocks and Rams, and Lambs, for the Burnt-
" Offerings of the God of Heaven; Wheat, Salt, Wine,
" and Oil, according to the Appointment of the Prieſts,
" which are at *Jeruſalem*, let it be given them Day by Day
" without fail; that they may offer Sacrifices of ſweet Sa-
" vours unto the God of Heaven, and pray for the Life of
" the King, and of his Sons. Whoſoever ſhall act contrary
" to theſe Directions, let Timber be pulled down from his
" Houſe, and this being ſet up for a Gallows, let him be
" hanged thereon; and then let the Houſe itſelf be made a
" Dunghill: And the God that hath cauſed his Name to
" dwell at *Jeruſalem* deſtroy all Kings and People that ſhall
" put to their Hand, to alter and to deſtroy the Houſe of
" God which is at *Jeruſalem*: I *Darius* have made a Decree,
" let it be done with Speed."

TATNAI inſtantly performed every thing that *Darius* had ordered; the Work proſpered; and the Temple was finiſhed on the third Day of the twelfth Month, in the ſixth Year of the King's Reign; and in the Year 515 before the Birth of Chriſt: But the *Samaritans*, ſoon after, growing remiſs in furniſhing the Supplies which *Darius* had ordered for the Sacrifices, the Senate and People of *Jeruſalem* drew up a Complaint againſt them, and diſpatched *Zerubbabel*, with four other eminent Perſons, to the *Perſian* Court with it: Theſe Embaſſadors met with a favourable Reception; and, as *Joſephus* informs us, l. 9. c. 4. the King immediately redreſſed the Grievances complained of.

THE four Perſons who thus accompanied *Zerubbabel* ſeem to have been introduced into the *Britiſh* Hiſtory, under the Character of Prophets; and by the Names of *Haggai*, *Amos*, *Joel* and *Azariah*: *Joſephus* has given us the Names of no more than two of thoſe Embaſſadors, *Ananias*, and *Mardochæus*; theſe were probably the *Amos* and *Joel*, or the Perſons meant by thoſe Names in the *Britiſh* Hiſtory; and the *Azariah* mentioned in the ſame Book was undoubtedly one of thoſe Elders to whom *Nehemiah* tells us the Care of re-inſtating the *Jews*, and rebuilding the Temple, was committed.

THE *Britiſh* Hiſtory makes *Hudibras* to have lived till *Haggai* propheſied; ſo that if this Prophet began to propheſy at the beginning of the Reign of *Lud-Hudibras*, then *Bladud* became King of *Britain* in the Year 480 before the Birth of Chriſt, but if at the latter End of his Reign, then *Bladud*'s Government began nine and thirty Years earlier.

THUS

THUS the Time of *Bladud*'s Inauguration may be again circumſcribed with the Years 519, and 480; which leads me to propoſe it as a PROBLEM, at leaſt, that it really fell in the Year 483 before our Lord and Saviour's Birth as above; ſince this Æra fixes the Coronation of his Father in the eighth Year of the Reign of *Cambyſes*; the time of *Haggai*'s propheſying in the third Year of the Reign of *Lud-Hudibras*; and the beginning of the Temple of *Jeruſalem* in the twelfth Year of the Reign of King *Leil.*

THE Æra thus propoſed can't be advanced above three Years to preſerve the hiſtorical Fact of *Bladud*'s Father having been Cotemporary with the Prophet *Haggai*; nor can it be lower'd above thirteen Years to preſerve the other Fact in the *Britiſh* Hiſtory, which makes the City of *Kaerleil* and the Temple of *Jeruſalem* to have been Works of the ſame Antiquity, and both to have been begun in the Reign of the King's Grandfather: *Bladud*'s Inauguration muſt therefore have fallen between the Years 486 and 470 before the Birth of Chriſt, and moſt probably in the Year 483, as above.

THIS Æra fixes the Time of *Bladud*'s Journey to *Greece*, and carries it up to about the Year 506 before our Lord's Nativity, ſince there were ſeven and twenty Years between his Diſcovery of the Hot Waters of *Bath*, and his building the City, which we cannot ſuppoſe him to have compleated till three or four Years were expired from his coming to the Throne: Nor can it be ſuppoſed that he went to *Greece* the Moment he diſcovered the Hot Springs.

I will therefore propoſe it as an Addition to my PROBLEM, that *Bladud* began his Works round thoſe Springs in the very Year that he aſcended the Throne, though it lowers the ANTIQUITY of the CITY almoſt four hundred Years from what Chronologers make it; and from what the Inhabitants have always aſſerted in their publick Inſcriptions concerning the Origin of the Baths, as well as of the City denominated from them.

BY this Æra the firſt Landing of *Brute*, on the *Britannick* Iſland, falls in the Year 708 before the Incarnation of Chriſt, and three Years after *Romulus* was torn in Pieces, by the *Roman* Senators, for his tyrannical Proceedings after the Death of his Grandfather *Numitor*, the laſt of the *Trojan* Race of Kings that governed *Italy*: And by the ſame Æra the Expulſion of the *Tarquins*, and thereby the Deſtruction of the *Roman* Monarchy, preceded *Bladud*'s Journey to *Greece* about

about three Years; and happened in or about the fourteenth Year of the Reign of *Lud-Hudibras*.

THE *Britiſh* Prince ſeems to have acted the Part of a Prophet full thirteen Years before he took that Journey; but whether he began to keep perpetual Fires in the Temple of *Minerva* before he went to *Greece*, or after his Return from thence, is uncertain: However it may very juſtly remain a Queſtion, whether the Fires that were kept conſtantly burning, in the Temples of the Antients, were of BRITISH or PERSIAN Inſtitution?

WHILE the Work of the Temple of *Jeruſalem* lay neglected, God ſmote the Land of *Canaan* with Barrenneſs, and reſtrained the Heavens from yielding Rain. This Calamity ſeems to have ended when *Zerubbabel* reſumed the Work; and it was undoubtedly the Drought mentioned by the Author of the *Britiſh* Hiſtory to have been brought upon the Earth by the Prayer of the Prophet *Elias*, about the Time that *Bladud* began to keep perpetual Fires in the Temple of *Minerva*; ſince the *Perſian* Magi made an *Elias* to have flouriſhed in the Age wherein the *Britiſh* Prince commenced a Prophet; and affirmed that *Zoroaſter* was a Diſciple to that very *Elias*.

THUS the Temple mentioned in the *Britiſh* Hiſtory does not appear by any one Circumſtance to be that which was erected by King *Solomon*; but, on the contrary, every thing unites to prove it to have been that which was built by *Zerubbabel*; and thereby to lower the ANTIQUITY of BATH to about the Year 483 before the Birth of Chriſt, as above.

CHAP. III.

Of the REALITY and EMINENCE of King BLADUD, the firſt Founder of BATH.

THAT Part of *Britain* which produced the Metal called by the *Latins Plumbum Candidum*, by the *Greeks Caſſiteron*, and explained by *Pliny* in the ſixteenth Chapter of his thirty-fourth Book, to have been white bright Lead or Tin, was induſtriouſly concealed by the firſt Traders to it; for by their repreſenting it ſometimes as an Iſland of itſelf, ſometimes as Iſlands under various Names, they ſo obſcured it's Situation, that *Herodotus* knew nothing of it, under its Name of *Caſſiterides*, as he himſelf moſt expreſsly declares in his third

third Book, after telling us that the Weſtern Bounds of *Europe*, with the Sea beyond them, were ſo little known in his Time, that he was incapable of relating any thing with certainty touching the one or the other.

EVEN in *Cæſar*'s Days the Trade in the *Britiſh* Tin was carried on with all the obſcurity that was poſſible; the *Britons*, as *Diodorus Siculus* informs us in the ſecond Chapter of his fifth Book, ſending their ſquare Dyes of that Metal from the Inland Part of the Promontory of *Belerium* to the Sea Shore, and conveying them in Carts at low Water to the Iſle of *Ictis*, ſuppoſed by Mr. *Camden* to be the *Vecta* of *Suetonius*, or the *Iſle of Wight*, there ſold them to the Merchants; who tranſporting them to *Gaul*, and, for thirty Days Journey, carrying them in Packs upon Horſes Backs through the Body of that Country to the Mouth of the *Rhoſne*, there embarked them for *Greece* and other Nations joining on to the *Mediterranean* Sea.

BY the general Mart thus held in the Iſle of *Ictis*, *Britain* was rendered ſo very obſcure to the Foreigners that traded to it, that when *Cæſar*, previous to his firſt Expedition, ſummoned a Council of Merchants from all Parts to give him an Account of the Iſland, they could inform him of nothing more than a ſmall Part of the Southern Coaſt: Nor did *Cæſar* himſelf, after his ſecond Expedition, get any certain Intelligence of the White Lead Mines; ſince he declares that it was the Midland Countries of the Iſland that produced the Tin.

THE important Uſes of this Metal rendered it highly valuable to the Antients; for by what *Pliny* writes in the ſeventeenth Chapter of his thirty fourth Book, it appears that they applied it to their Brazen Veſſels to preſerve them from Ruſt; to render them ſweet; and to make them look like Silver: With the ſame Metal they made their Mirrours; waſhed the Harneſs and other Furniture for their Horſes; and garniſhed their Chariots and other Carriages: And by mixing Tin with common Lead they formed the compound Metals, called Argentine, Terſiarium, and Argentarium, wherewith they ſodered their Conduit Pipes, and made ſuch Veſſels as were proper for the Kitchen; ſetting a Price upon thoſe Veſſels of more than five times the Value of the Metal contained in them.

THE great Eſtimation which the Antients had for Tin is carried up, by *Pliny*, ſo high as the *Trojan* War; and therefore an Expedition undertaken, a few Generations after that

War, to discover the Mines from whence so valuable a Metal was taken, must make the Story of *Brute*, with his Colony of *Trojans*, and, in consequence thereof, the REALITY of King BLADUD, as evident as any Fact in History dependant upon probable Circumstances, if the Name of that Prince had not been attended with any thing besides the Time of his Reign: But as it is accompanied with many remarkable Circumstances, that alone must destroy our Ideas of Fable, and make us conclude his History to have Truth for its Foundation; such as rendered *Britain* an Island renowned in the *Greek* and *Roman* Records long before *Pliny* wrote his Natural History, as he, in the sixteenth Chapter of his fourth Book, declares it to have been.

THAT Part of *Britain* which was the Source of her Fame, and disguised by the first Traders to it, does not seem to have been known, even to our great *Roman* Researcher into the Curiosities of the World; the *British* Island producing White Lead, or Tin, bearing the Name of *Mictis* in his History; and he, after placing it six Days Sail from *Britain*, assuring us that the *Britons* sailed thither in Winter Vessels covered with Leather.

"LEAD, according to the same Author, was of two "Kinds, White and Black; the latter, says he, abounds "in *Britain:* But the former was supposed to be fetched "from the Islands of the Sea that bounded the Western "Shores of the Continent of *Europe* and *Africa*; the In-"habitants of those Islands, as it was commonly reported, "conveying it in little Twiggen Boats, covered all over with "Feathers."

DIODORUS SICULUS, writing before *Pliny*, gave the Name of *Belerium* to the Western Promontory of *Britain* producing Tin; and while one Part of the Inhabitants was described by *Solinus* under the Name of *Dunmonii*, *Ptolomey* distinguished the other by the Title of *Danmonii*; the first implying Miners of the Hills, or Lode-Works, and the second Miners of the Vales, or Stream-Works.

HERODOTUS, a much older Historian than *Diodorus Siculus*, calls the Islands that produced the White Lead in his Time *Cassiterides*; telling us they were so named from the Tin imported from thence to *Greece*; and the Prophet *Ezekiel*, writing before him, gives the Name of *Tarshish* to the Country from whence the *Tyrians* fetched the same Metal; probably from the hard Marble Rocks penetrated and examined for

the Ore, after the profoundeſt Meditation; ſince this is the import of the *Hebrew* Name.

THE *Tarſhiſh* of *Ezekiel*, and the other Penmen of Sacred Hiſtory; the *Caſſiterides* of *Herodotus*; the *Belerium* of *Diodorus Siculus*; and the *Mictis* of *Pliny*, being duly conſidered, muſt appear to have been one and the ſame Part of *Britain*: And the Metal it produced ſeems to have been of ſuch vaſt Importance to the Inhabitants, as to have cauſed the firſt Traders for it to pronounce them a bleſſed and happy People; and to have repreſented them as a People inhabiting a remote Iſland ſituate beyond the Breezes of the North Wind: For what the Antients called the *Hyperborean* Iſland, could be none other than the Weſtern Promontory of *Britain* extending from the Eaſt end of the Iſle, or rather Peninſula, of *Purbeck*, to the Lands End in *Cornwall*, on one Side; and from the Mouth of the River *Severn* to the ſame extreme Part of *Cornwall*, on the other; as the Situation of both, delivered down to us by the antient Hiſtorians, will clearly teſtify.

THE *Hyperboreans*, according to *Hecateus* and other antient Writers referred to by *Diodorus Siculus*, l. 2. c. 3. "Inhabit an Iſland as big as *Sicily* lying in the Ocean overagainſt "*Gaul*, and under the *Arctick* Pole:" And in like Manner our *Sicilian* Author tells us, l. 5. c. 2. "That *Britain*, as "well as the greateſt Part of *Gaul*, lies under the *Arctick* "Pole; that the former faces the Shore of the latter; and "that it is the largeſt of many Iſlands in the Ocean fronting "*Gaul*."

NOW the Length of the Weſtern Promontory of *Britain*, being compared with the Dimenſions which *Diodorus* gives us, l. 5. c. 1. of the Iſle of *Sicily*, it will appear that the former ſhoots out as far Weſtward into the *Atlantick* Ocean, as the latter ſhoots Weſtward into the *Mediterranean* Sea: And therefore as the Situation and Extent of the *Hyperborean* Iſland and the Promontory of *Belerium* is the very ſame, they muſt inevitably appear to have been one and the ſame Country.

FROM this Promontory of the *Britannick* Iſland, by its Name of *Caſſiteris*, *Midacritus* is recorded by *Pliny* to have been the firſt Man that brought Lead: And *Bochart* obſerving that *Midacritus* is a *Greek* Name corruptly written for *Melcartus*, ſignifying the King of the City, that is, ſaith he, of the City of *Tyre*, we may fairly aſcend the Trade between the *Tyrians* and *Britons* as high as the firſt King of *Tyre*;

and, with the higheſt Probability, ſuppoſe the *Midianites* to have been furniſhed from the Weſtern part of our Iſland with the Bedil, or Tin, and the Ophereth, or Lead, that fell a Prey to the *Iſraelites* when *Moſes* defeated them, about the Year 1452 before the Birth of Chriſt; and that the *Phœnicians* giving the Name of *Barat-anac*, or *Bratanac*, to the Region of Country which produced the Metals, the ſame was, in ſucceſſion of Time, extended ſo as to become the Name of the whole Iſland although, as Mr. *Sammes* remarks in the fifth Chapter of his *Britannia*, corrupted and diſtorted by the ſeveral Dialects it ran through.

OUR Hiſtories give us a Race of *Celtick* Kings, that began a Monarchy in the Iſland 883 Years before the Acceſſion of *Phraricus* to the Crown; a Prince who, after a ſhort Reign, abdicated the Government, and retired to the Continent juſt before the Arrival of *Brute* at the Shore of *Totneſs* in the Year 708 before our Lord's Nativity; and conſequently the Inauguration of the firſt *Celtick* King of the Iſland was antecedent to the Defeat of the *Midianites*, and preceded it by one hundred and fifty Years, or thereabouts.

THAT *Tarſhiſh* was governed by the moſt renowned Kings of the Earth, ſo early as the Infancy of the *Jewiſh* Monarchy, ſeems ſufficiently evident from what King *David* writes in the ſeventy ſecond Pſalm; and that the *Jews* and *Tyrians*, in the Time of King *Solomon*, carried on a great Trade between the Head of the *Mediterranean* Sea and *Tarſhiſh* Weſtward; and between the Head of the *Red* Sea and *Ophir* Eaſtward, is ſtill more evident from what the Authors of the Books bearing the Titles of *Kings* and *Chronicles* have therein declared.

EVERY Eaſtern Voyage was performed in one Year, but every Weſtern Voyage took up three Years time; ſo that the Intercourſe between *Tarſhiſh* and *Ophir* required a Period of four Years; and *Pliny* telling us in the fourth Chapter of his ſixteenth Book, that the *Indians* having no Lead of their own took that Kind of Metal from Merchants in Exchange for their Pearls and precious Stones, is a Demonſtration that a Trade was carried on, from the remoteſt Ages, between *Britain* and *India*; and therefore the further we ſearch into the dark Period of our Hiſtory, the more Truths we ſhall diſcover towards giving the higheſt Probability not only to the Race of *Trojan* Kings, but that of the *Celtick* Monarchs that governed *Britain*.

THE

THE joint Trade between the *Jews* and *Tyrians* ſeems to have fallen entirely into the Hands of the latter ſoon after the Death of *Solomon*; and thoſe People ſeem then to have diſguiſed the Situation of *Tarſhiſh*, not only by bounding the World at the Straights of *Gibraltar*, to diſcourage Mariners from venturing into the *Atlantick* Sea; but by tranſporting the Tin from *Tarſhiſh* to the Northern Shore of *Gaul*, and then conveying it over the Body of that Country to its Southern Shore, before they embarked it for the Ports of the *Mediterranean* Sea.

WE have the Teſtimony of *Iſaiah* ſtill on Record to convince us that the *Jews* underſtood *Tarſhiſh* to be an Iſland; and the Trade with that Iſland having been of ſuch vaſt Importance, and of ſuch long Continuance, who would not have diſguiſed it to the very utmoſt of their Power? And what Colony of People that wanted a Place of Settlement would not have gone through the greateſt Perils to poſſeſs themſelves of the Source of ſo much Wealth? The Object of *Brute*'s Views lay beyond the *Gallick* Bounds; and we find, by the *Britiſh* Hiſtory, that neither Pirates nor Sea Monſters were any Obſtruction to him in ſearching for it in the vaſt Ocean beyond the Limits which *Hercules* himſelf had given to the World, by the erection of his famous Pillars at the Mouth of the Sea that divides the Southern Coaſts of *Europe*, from the Northern Coaſts of *Africa*.

NOW as the great Tranſactions of the Eaſtern World, even ſo early as the Reign of King *Solomon*, could reach *Britain* within the Compaſs of two Years, nothing is more probable than that the News of *Cyrus*'s Decree for rebuilding the Temple of *Jeruſalem*, with the Migration of the *Jews* from the Province of *Babylon*, was ſoon brought into the Iſland; and that thoſe great Events were the real Cauſes of the Civil Diſſention that broke out in the Kingdom towards the latter End of the Reign of King *Leil*: For the Minds of the *Britons* muſt have been vaſtly ſhocked to hear that the Gods of an Empire in the Eaſt, grown the greateſt of the World, were ſtripped of their Divinity, and their Prieſts ſlain, in favour of the God of a captive ſet of People; and that God declared to be the only and true God in oppoſition to all others.

BUT when *Cambyſes* killed the God *Apis* of the *Egyptians*, burnt all the Temples in that Kingdom, and drove the Prieſts to ſeek Refuge in all Corners of the Earth in the Year 526 before

before the Birth of Chriſt, and in the one and twentieth Year of the Reign of King *Leil*, the News of this reaching *Britain* alſo, muſt have brought the Diſcontent among the People into a Civil Diſſention: And it was in this State of Diſorder that a Prophet roſe up in the Iſland, and predicted a great Change that would happen in the Government of it.

THIS Prophet we may very juſtly ſuppoſe to have been the Son of *Lud-Hudibras*, ſince he had a Name, implying an Eagle, given to him, no doubt from his transforming himſelf into the Shape of a Bird, as *Jupiter* himſelf is feigned to have done; and his other Name of *Bladud*, or a Name of the like import, might have ariſen from his early Knowledge of the Motion of the Stars, ſignified by the Word Blas, and from his appearing as a meer Dudman while he was decked with Feathers to enable him to fly in the Air, as it is reported of *Dædalus*, and his Son *Icarus*; from whoſe laſt Flight the *Icarian* Sea received its Name: For the young Man's Wings failing him, on his ſoaring too near the Sun, *Icarus*, as *Diodorus Siculus* tells the Story, fell down into that Sea, and periſhed in the Water, which from thence forward bore his Name.

FROM the Names given to the *Britiſh* Prophet, and from the former eſpecially, it ſeems reaſonable to conclude that he began his Office with the outſide Shew of Miracle, to enforce a Belief into the People of the Truth of his Predictions; and the better to qualify himſelf in the Arts and Sciences conducive to his Deſign of impoſing upon the Underſtanding of Mankind, and the better to enable him to draw them into a new Syſtem of Religion, we find him not only taking a Journey to the South Eaſtern Part of *Europe*; but, as the Author of *The Bathes of the Bathes Ayde* informs us, ſpending eleven Years in his Studies abroad before he returned home.

THIS Journey falls in with the Age wherein *Zoroaſter* flouriſhed in *Perſia*; wherein *Pythagoras* became eminent in *Greece* and in *Italy*; wherein *Zamolxis*, a Servant to the latter, turned Legiſlator in *Thrace*; and wherein a learned Sage from the *Hyperborean* Iſland became a Diſciple, a Collegue, and even the Maſter of the *Samian* Philoſopher himſelf.

TO this Northern Sage the *Grecians* gave the Names of AITHROBATES, and ABARIS; and *Euſebius* places his Journey to *Greece* in the fifty fourth Olympiad, or about the Year 560 before the Birth of Chriſt: *Suidas* declares ABARIS to have been the Maſter of *Pythagoras* before the *Samian* Philoſopher went into *Egypt* in Purſuance of the laſt Advice of his other Maſter

Maſter *Thales*, the *Mileſian*, whoſe Death is placed in the Year 548 before our Lord's Nativity: But the Truth of theſe Things, in Point of Chronology, ſeems to have been beſt handed down to us by *Jamblicus* and *Porphyry*, thoſe Writers telling us that the two Philoſophers communicated their Knowledge to each other a little before the Death of *Phalaris*, which, according to *Dodwell*, happened in the laſt Year of the ſixty eighth Olympiad, anſwering the Year 505 before the Birth of our Lord and Saviour Chriſt.

Now from the Identity of the *Hyperborean* Iſland of the Antients, and the *Britiſh* Promontory of *Belerium*; and from the perfect Agreement in reſpect to the Time wherein BLADUD and ABARIS lived, and took their Journey to *Greece*, the *Britiſh* Sage and *Hyperborean* Philoſopher muſt have been one and the ſame Man. And therefore upon this Identity of Men and Country, I will reſt the REALITY of King BLADUD; whoſe Exiſtence was formerly ſo undoubted that Doctor *Jones*, when he wrote his *Bathes of Bathes Ayde*, found himſelf able to trace the Genealogy of ſeveral of our *Britiſh* Nobility up to him; "Howſoever the Injuries of Time, ſays the Doctor "in the Dedication of his Book to *Henry* Earl of *Pembroke*, "had then altered and obſcured the ſame."

THE EMINENCE of King BLADUD

will hereafter ſhine the more ſtronger by a ſhort account of what chiefly relates to his Cotemporary Philoſophers; one of which, the great *Pythagoras*, having been a Scholar of *Thales*, and travelling into *Egypt* for the Improvement of his Knowledge, was there received by the *Egyptian* Prieſts; among whom, as the Writers of his Life tell us, he continued no leſs than two and twenty Years; after which they acquaint us with his having ſpent twelve Years at *Babylon* under *Zoroaſter*, perhaps at that Time Arch-Chaldean of the City, and Succeſſor of the Prophet *Daniel* in that High Office: For *Zoroaſter* ſeems to have been a Prieſt of one of the Orders which the *Chaldeans* were divided into during the Lifetime of *Daniel*, and in conſequence thereof muſt have been a Diſciple of the *Jewiſh* Prophet, as Doctor *Hyde* and others conjecture.

This learned Man having found by the ſacred Writings of the *Jews*, and the Converſation of his Maſter, *Daniel*, that a great Prophet, deſcribed by *Baalim* under the Image of a Star, was to riſe out of *Jacob*, pretended, after the Death of *Daniel*, to be that very Prophet; from thence the *Grecians* gave him the Name of *Zoroaſter*, or the living Star; and all his

his Studies tended, after the Deſtruction of *Bel*, and his College of ſeventy Prieſts, to the forming of a new Syſtem of Religion for the new *Perſian* Empire.

IT ſeems therefore to have been by the Means of *Zoroaſter* that the diſregard which *Cyrus* ſhewed to the Gods of the Pagan World, ſo increaſed with his Son *Cambyſes*, as to cauſe this Monarch, when he invaded *Egypt* in the fourth Year of his Reign, to commit his ſacrilegious Outrages in that Country, as above.

PYTHAGORAS falling among the Captives taken by *Cambyſes* in *Egypt*, was from thence ſent Priſoner to *Babylon*; and his Captivity in that City was ſoon ſucceeded by a Fraud and Impoſture in the *Perſian* Empire which proved fatal to the Prieſts, and brought the Religion of the *Medes* and *Perſians* into the higheſt Contempt: For *Herodotus* informs us in his third Book that *Cambyſes* having appointed *Patizithes*, a *Median*, and one of the chief of the Sect in the Eaſt that worſhiped God by Fire, Governor of his Houſhold during his Abſence on the *Egyptian* Expedition; this Man, on the Death of the King's Brother, uſurped the Throne in favour of his own Brother *Smerdis*, another chief Prieſt of the Fire Worſhipers, who, by perſonating the Deceaſed *Smerdis*, the Brother of *Cambyſes*, held the Scepter of the *Perſian* Empire during the firſt ſeven Months after the Death of the King before the Cheat was diſcovered: But no ſooner was the Impoſtor detected than the Uſurpers, and moſt of their Sect, were ſlain for their Impoſition and Preſumption; the reſt had the contemptuous Name of *Mages*, or the *Cropt-Ear'd*, given them, from *Smerdis*, who had his Ears cut off in the Reign of *Cyrus*, for a Crime that deſerved it; and the Religion of the whole Sect taking the Name of *Magianiſm*, was, from thence forward, held in the higheſt Diſdain; *Darius Hyſtaſpes*, on his Aſcending the Throne, together with his whole Court, embracing Sabianiſm, or the Worſhip of God by Images; and none but the common People remaining prone to their old Religion of Magianiſm.

THIS Diviſion gave *Zoroaſter* an Opportunity of introducing into the World his own Impoſtures; for upon the Plan of Magianiſm he taught Doctrines which he pretended to have received from the Mouth of God, and performed it ſo effectually, that in a few Years his Tenets were eſtabliſhed in *Media*; they were next received in *Bactria*; and then they were embraced at *Suſa*, the Capital of all *Perſia*; whereby

by the greateſt Empire of the World received, in its infant State, a new Religion; the Teachers of which ſtill went under the Name of *Mages*, or *Magi*; and *Zoroaſter* became the Archimagus, or chief of the whole Sect, with a Sovereignty in ſpiritual Matters equal to that of the King in temporal Affairs; and this he enjoyed from the Time that *Darius* and his Court embraced his Tenets till the laſt Year of that Monarch's Reign, when our Archimagus and his whole College of eighty Prieſts were killed by *Argaſp*, King of the *Oriental Scythians*, for endeavouring to bring him into his Syſtem of Religion: A Syſtem which taught the Invocation of malevolent as well as benevolent Divinities; and to produce in Nature things ſeemingly above the power of Man, by the Aſſiſtance of the Gods, upon uſing certain Words and Ceremonies.

THE latter Part of this Syſtem was the whole Art of Magick, the Invention of which, ſays *Pliny*, l. 30. c. 1. was, by the unanimous Conſent of moſt Writers, aſcribed to *Zoroaſter*, or, as our Author further obſerves, taught him by one whoſe Name was *Azonaces*: "It took its Riſe by Phyſick, "under pretence of preſerving Health and curing Diſeaſes; "this was ſoon cloaked with Religion; and then to Medi- "cinal Receipts and religious Ceremonies the Skill of Aſtro- "logy was added to compleat the Syſtem, and bind the "Senſes of Mankind with three of the ſureſt Chains that "were ever contrived or invented."

NOTHING is more probable than that *Pythagoras* and his Maſter *Zoroaſter* left *Babylon* at the ſame time, a Year or two after *Darius* had retaken it in the Year 515 before the Birth of Chriſt; the one to reform the Religion of the Eaſtern, the other that of the Weſtern World: For *Pythagoras* holding the Magical Art of *Zoroaſter* as a Divine Myſtery, he highly praiſed it, and publiſhed it abroad to the utmoſt Bounds of the whole Earth, as *Pliny* moſt expreſsly writes.

WHILE theſe great Men were thus employ'd, ABARIS, or BLADUD, appears, by the Teſtimony of *Jamblicus* and *Porphyry*, to have been received in *Greece* as the known Prieſt of *Apollo*; a God whoſe chief Quality was Divination; whoſe Muſick was the Harmony of the Spheres; and to whom the *Britons*, or *Hyperboreans* paid the higheſt Honours, as *Diodorus Siculus*, in ſpeaking of the *Hyperborean* Iſland, informs us.

"THIS Iſland, according to that Hiſtorian, was the Birth "Place of *Latona*; and therefore, ſays our Author, the In-

" habitants worſhip *Apollo* above all other Gods, aſcribing " to him the higheſt Honours, daily ſaying Songs in his Praiſe, " and demeaning themſelves as if they were his Prieſts. Here " *Apollo* has a ſtately Grove, with a renowned Temple, of " a round Form, beautified with many rich Gifts; and to " this God there is a City conſecrated, whoſe Citizens are " moſt of them Harpers; and theſe playing upon the Harp, " chant ſacred Hymns to *Apollo* in the Temple, ſetting forth " his glorious Acts."

" THESE *Hyperboreans* have had, of long and antient " Time, a particular Kindneſs for the *Grecians*, and more " eſpecially for the *Athenians*, and the Inhabitants of *Delos*. " Some of the *Grecians* paſſed over to the *Hyperboreans*, " whoſe Temples they enriched with divers Preſents, offered " to their Gods, and inſcribed with *Greek* Characters; and, " on the other Hand, ABARIS formerly travelled thence into " *Greece*, and renewed the Antient League of Friendſhip " with the *Delians*."

" THE Moon in this Iſland ſeems as if it was near to the " Earth, and *Apollo* comes into it once in nineteen Years; " at which time he Plays upon the Harp, and Sings and " Da[illegible] all the Night from the Vernal Equinox to the " ri.ing of the *Pleiades*. In this Period of nineteen Years " the Stars perform their Courſes, and return to the ſame " Point; and therefore the *Greeks* call the Revolution of " nineteen Years, the Great Year."

THUS far *Diodorus Siculus* from *Hecateus* and other more antient Writers; to which he adds, " That the Sovereignty " of the City in the *Hyperborean* Iſland conſecrated to *Apollo*, " and the Care of his Temple belonged to the Family of the " *Boreades*, who held the Principality by Deſcent, in a direct " Line from *Boreas* their common Anceſtor."

THE Temple mentioned by our *Sicilian* Author, or ſome other antient Temple in the *Hyperborean* Iſland was, according to *Eratoſthenes*, a wing'd Structure; that is a Temple compoſed of Pillars, or ſurrounded with ſuch Ornaments, or with Porticoes compoſed of them: The City conſecrated to *Apollo* muſt have been that which was built by King *Bladud*; as *Bath*, and a Temple in it, bore the Name of the Sun in the Times of Paganiſm: And the ſtately Grove of the ſame God was either the Grove now remaining near the hot Springs; or the Foreſt of *Kings Wood* lying Weſtward of them, as will be hereafter more particularly ſhewn.

THE

THE *Apollo* thus adored by the *Hyperboreans* having been the Son of *Latona*, and Brother of *Diana*, the God choſe to hide the famous Arrow with which he ſlew the *Cyclops* in his Mother's native Country, rather than in the Iſland of *Delos*, his own; and to take upon him the Sirname of *Hyperborean* preferable to any other.

MOUNTED upon this ſacred Arrow, ABARIS, the Prieſt of the *Hyperborean* God, was reported, by the *Grecians*, to have flown in the Air over Rivers and Lakes, Foreſts and Mountains; from whence they called him AITHROBATES, *i. e.* a Rider on the Winds: And in one of his Flights they pretended that he wafted himſelf from the *Hyperborean* Iſland to *Greece*, and therefore from that Flight they gave him the Name of ABARIS, importing a Man that could croſs the Seas without the help of a Ship.

WITH the ſame Arrow ABARIS was enabled to go through all Parts of the World without eating, as *Herodotus* expreſſes it in his fourth Book; and after our famous Prieſt had viſited every Part of *Greece*, built Temples in that Country, and there uttered thoſe Oracles which *Apollonius* declared to have been ſtill extant at the Time of his writing, he paſſed to *Crotona* in *Italy*, and, as *Jamblicus* informs us, preſented the great *Pythagoras* with his ſacred Arrow, the Poſſeſſion of which gave the *Samian* Philoſopher ſuch a Spirit for Prognoſtication, that his Anſwers were looked upon to be as certain as thoſe of *Apollo Pythius*; and therefore after the *Crotoniates* had, by his Advice, protected the five hundred chief Citizens of *Sybaris* that fled for Sanctuary to the Altars in the Forum of *Crotona*, and with one hundred thouſand Men, headed by *Milo*, had defeated thrice the Number of *Sybarites*, they gave him the Name of *Pythagoras*, from the Sirname of the *Delphick Apollo*, and even believed him to be the *Hyperborean* God himſelf.

AMONG the Temples built by ABARIS in *Greece* that of *Delphos*, or rather the Adytum of it, ſeems to have been the moſt eminent Work: For this famous Structure, enriched by *Cræſus* with ineſtimable Preſents, having been burnt, by ſome unknown Accident, in the very Year that *Cyrus* vanquiſhed the *Lydian* King; and the Amphyctions, or general Council of *Greece*, having aſſeſſed the *Delphians* with ſuch a Sum towards rebuilding it, as drove them to the Neceſſity of Begging as far as the Court of *Amaſis*, King of *Egypt*, and of recalling Exiles in Conſideration of their Contributing to-

wards the Sum levied on them; the Temple, by these means, lay a considerable Time in its Ruins: And though *Spintharus*, an Architect of *Corinth*, rebuilt some of its Walls, yet the Adytum was not restored till BLADUD, or ABARIS, appeared in *Greece*, and circumscribed the oracular Cave of the *Pythian* God with a Row of Pillars that formed the Octostyle Monopterick Temple, fabled by the *Grecians* to have been erected by PTERAS with Wax and the Wings of the Bees *Apollo* had brought from the *Hyperborean* Regions.

THIS Monopterick Structure was soon adorned with a Present of immense Value, for the great Orator and Rhetorician, *Gorgias Leontinus*, having been desirous of immortalizing his Name, he first caused a solid Statue of pure Gold to be made of himself, and then set it up in the Temple about the seventieth Olympiad, answering the Year 497 before the Birth of Christ; *Pliny*, in the fourth Chapter of his three and thirtieth Book, making this Remark on the Image, that it demonstrated the prodigious Wealth accruing by teaching People in those Days the Art of speaking Well and Eloquently.

THIS Historian declaring that a Man would think the *Persians* first learned all their Magick of the *Britons*; and, at the same time, informing us that *Zoroaster*, the reputed Author of the Art, had one *Azonaces* for his Master, is it not highly reasonable to think that ABARIS, by some Means or other, communicated his knowledge in the Magical Art to the *Persian* Philosopher? Was not the Intercourse between *Persia* and the Western World free and open enough in the Age wherein *Zoroaster* and ABARIS, or BLADUD flourished, for one Philosopher to communicate what he knew to the other? And does not *Herodotus* tell us that the sacred Arrow of *Apollo* carried ABARIS, without eating, through all Parts of the World, and consequently reached *Zoroaster* by the Means of *Azonaces?*

THE Intercourse being granted, and the System of the Planetary World, which places the Sun in the Center of the Heavenly Bodies, and makes the rest revolve about it, appearing from *Diodorus Siculus* to have been so well understood in *Britain* as to have drawn *Apollo* himself into the Island to celebrate the Manifestation of the Discoveries by that System, makes it much more than probable that ABARIS communicated it to *Zoroaster* while he lived at *Babylon*; for the *Persian* Philosopher, and his Disciple, *Pythagoras*, after leaving

leaving that City, reſpectively retired to their Caves to ſtudy the glorious Syſtem; the firſt retiring to a Cave at *Xiz*, in *Media*, and therein repreſenting it; and the ſecond retiring to a Cave, in *Samos*, and doing the ſame.

THIS Syſtem was undoubtedly Part of the Knowledge concealed with the *Hyperboreans* under the Name of the Arrow of *Apollo*; and ABARIS preſenting *Pythagoras* with that Arrow makes it highly probable that the *Samian* Philoſopher was thereby perfected in his Studies touching the Planetary World; the Syſtem whereof he promulged in *Greece* and in *Italy*: But whether it took the Title of the *Pythagorean* Syſtem of the Planetary World from him, or from the Sirname of the *Pythian* God, is a Point which I ſhall now leave for further Examination.

THE Arrow which thus rendered ABARIS famous, and raiſed *Pythagoras* to the State of a God, was at laſt introduced into the Heavens as a Northern Conſtellation; and as the very next Conſtellation to it appears under the Figure of an Eagle, is it not highly probable that it was ſo repreſented in Honour of ABARIS himſelf? Who, by being one and the ſame Perſon with BLADUD, was conſequently the *Aquila* mentioned in *Jeffrey* of *Monmouth*'s Tranſlation of the *Britiſh* Hiſtory, and ſo named from the Wings he made to fly with, and the Feathers with which he decked himſelf on thoſe Occaſions.

THUS by concurring Circumſtances from Heaven and Earth, ABARIS and BLADUD appears to have been one and the ſame Man; for what Circumſtance can amount to a ſtronger Proof of their Identity than the Art of Flying, and the Gift of Prophecy annexed to the Accounts of both? Beſides the former is allowed to have been a Diſciple of *Pythagoras*, and the latter appears manifeſtly to have been the ſame, ſince he was Cotemporary with the *Samian* Philoſopher, went into *Greece* juſt after *Pythagoras* returned to *Samos* from *Perſia*, followed him to *Crotona*, and compleated his eleven Years Abſence from *Britain* in the very Year that *Pythagoras*, according to Dean *Prideaux*'s Chronology, was aſſaulted and ſlain in *Milo*'s Houſe by the Hand of *Cylon*, one of his Scholars; and in the very Year that the *Samians* abandoned their native Country, fled to *Sicily*, and, as *Herodotus* writes in his ſixth Book, ſeized on the City of *Zancle* for a new Place of Abode.

THE Perſon and Character of our *Britiſh* Philoſopher, when he firſt appeared at *Athens*, may be conceived from what the

the Orator *Himerius* writes of him, under the Name of ABARIS, in Words to the following Effect.

"THEY relate, says *Himerius*, that ABARIS the Sage, "by Nation a *Hyperborean*, became a *Grecian* in Speech, "and was a *Scythian* in his Habit and Appearance. Whenever he moved his Tongue, you would imagine him to be "some one out of the midst of the Academy or very Lyceum. "ABARIS came to *Athens* holding a Bow, having a Quiver "hanging from his Shoulders, his Body wrapt up in a Chlamys, girt about his Loins with a gilded Belt, and wearing "Trowzers reaching from his Waste to the Soles of his "Feet. He was affable and pleasant in Conversation, in "dispatching great Affairs secret and industrious, quick-"sighted in present Exigencies, in preventing future Dangers "circumspect, a Searcher after Wisdom, desirous of Friend-"ship, trusting indeed little to Fortune, and having every "thing trusted to him for his Prudence."

THIS great Philosopher had not long compleated the *Delphick* Temple before *Zoroaster* began to cover the Pyræïa, or Pyrethus of the *Persians* to keep the Fires in them from being extinguished by the Inclemencies of the Weather; and this seems to have induced the *Grecians* to cover the Temple of the *Pythian* God at *Delphi*; which, as *Vitruvius* writes in the Preface to his seventh Book, had a Tholus, or spherical Roof, put on it by *Theodorus*, a famous *Phocean* Architect.

ABOUT five Years after the Time assigned for BLADUD's going into *Greece*, the *Ionians* in *Asia* revolted from the *Persians*, and those People having been joined by the *Athenians*, the confederate Army, in the Year 500 before the Birth of Christ, marched to *Sardis*, and burnt it, together with the Temple of *Cybele*; in Revenge for which *Darius* made a Vow, that he would burn all the Temples in *Greece*, which he in a great Measure did, before he died in the Year 486 before our Lord's Nativity; and the rest were, for the most Part, destroyed by *Xerxes* his Successor; who, after he had burnt *Athens*, set Fire to the Temple of *Babylon*, and, in short, burnt and destroyed all other Temples where Sabianism in the least prevailed: For the King was attended in his Expedition against *Greece*, by the *Magian* Priests, with *Osthanes* their High Priest; and these not only stirred up *Xerxes* to destroy all the Temples, wherever they went, that belonged to any Sect, save their own; but *Osthanes* himself endeavoured to bring every Body over to the *Magian* Religion; and for that

J. Houre delin. B. Baron Sculp.

BLADUD,
To whom the GRECIANS gave the Name of
ABARIS.

that End was the firſt Perſon who, in the Opinion of *Pliny*, wrote upon the Excellency of Magick.

In the midſt of this Deſtruction the *Delphick* Temple miraculouſly eſcaped, with all its Treaſures, notwithſtanding Part of the *Perſian* Army advanced within Sight of that Edifice with the King's Order to plunder it: For *Herodotus* informs us, that the City of *Delphi* having, upon the Approach of the *Perſians*, been deſerted by all its Inhabitants except ſixty Men, and the Prophet Aceratus who preſided at the Temple; and that moſt of the *Delphians* flying to the Mountain *Parnaſſus*, the two Heads of that Hill immediately after broke from the Mountain with a prodigious Noiſe, and rolling down upon the *Perſians* killed many of them: And this, with ſeveral Prodigies that happened at the ſame time, ſo terrified the Army, that, as our Author concludes, they abandoned their Enterprize, and, betaking themſelves to Flight, ran into *Bœotia*, where they reported that they had been purſued, with a dreadful Slaughter, by two Perſons compleately armed, and of more than human Stature.

The *Perſian* War with the *Grecians* ſeems to have been the Cauſe of *Pythagoras*'s leaving *Samos*, and Bladud's following him to *Crotona* in his Way to *Britain*; and the additional Knowledge which the latter muſt have acquired abroad, during his eleven Years Abſence, enabled him, at his return to his native Country, to give his Father ſuch Advice as was neceſſary to quiet the Minds of the People; to put an End to the Civil Diſſention in the Kingdom; and to prepare the *Britons* for a new Syſtem of Religion and Government, which he, pretending to be endowed with the Gift of Prophecy, moſt undoubtedly foretold would happen while his Father was building the Wall of the Town of Mount *Paladur*: And therefore that Change, however applied to future times, Bladud, in all Probability, began to make on his coming to the Throne; and ſoon after that to propagate a new Syſtem of Religion by the Aſſiſtance of the learned Men who fled from *Athens*, when that City, upon the Approach of the *Perſian* Army under *Mardonius*, was deſerted by its Inhabitants in the ſixth Year of the Reign of *Xerxes*, and in the Year 480 before the Birth of Chriſt.

In this very Year Bladud might begin the Works at *Bath* proper for his great Purpoſes; and their being recorded in the *Britiſh* Hiſtory of about the ſame Antiquity with *Elias*'s Prayer, might proceed from the Magi of *Perſia* affirming

firming that *Zoroaſter* was a Diſciple of *Elias*, that is of the Lord God, for ſuch the *Hebrew* Name, *Elias*, imports; and *Zoroaſter* himſelf pretended to have received the Doctrines he taught from the very Mouth of God.

It is enough therefore for our preſent Purpoſe to prove the Reality and Eminence of King Bladud, and at the ſame time ſolve the Problems touching the Antiquity of Bath, that a Temple of *Jeruſalem* was begun to be built in the Reign of King *Leil:* That *Haggai* was a Prophet in *Iſrael* when *Lud-Hudibras* governed *Britain:* That a Philoſopher from an Iſland overgainſt *Gaul*, ſituated as *Britain* is, was a Diſciple, a Collegue, and even the Maſter of *Pythagoras*, and flew in the Air upon an Arrow, as King Bladud is reported to have flown with Wings: That the Arrow of the former, and the Rebus of the latter, by his Name of *Aquila*, appears together in the Heavens, as Northern Conſtellations: That the *Hyperborean* Sage, like the *Britiſh* Philoſopher, was endowed with the Gift of Prophecy: That the Inhabitants of *Athens* deſerted that City in the Year 480 before the Birth of Chriſt: And that Bladud ſent to *Greece* for Necromancers to aſſiſt him in his Works about the Hot Springs of Bath, at the very Time that the learned Men of *Athens* wanted a Place of Safety to fly to.

This happened to them in the very Age Mr. *Sammes* fixes for the *Greeks* firſt entering the *Britannick* Iſland, ſince our Author tells us in the ſeventh Chapter of his *Britannia*, that thoſe People came here in the Time of *Pythagoras*, or a little after; and therefore the learned *Athenians* that aſſiſted Bladud were, moſt undoubtedly, the very Men mentioned by *Diodorus Siculus* to have paſſed over to the *Hyperboreans*, with Preſents to enrich their Temples, after Abaris had been in *Greece* renewing the antient League of Friendſhip with the *Delians*.

CHAP. IV.

Of the general Magnitude of Bath in its Antient, Middle, and Modern State.

History and Tradition unanimouſly agree that the City of *Bath* had a more illuſtrious Beginning than ſuch antient Cities, as from a ſmall Group of Building, were ſo increaſed by Time as to render it neceſſary to tranſplant their Inhabitants into new Places till the Body of each City became

became invironed firſt with Towns, and then with Villages: For *Bath*, like *Alexandria*, was founded for the capital Seat of a famous King; and ſeems to have conſiſted, from the very firſt, of three principal Parts, whoſe Centers were widely detached from one another.

THE moſt material Part of the three lay immediately round about the hot Springs; the next in Degree ſtood eight computed Miles Weſtward from them, at a Place now called *Stantondrue*; and the third lay ten computed Miles South of the ſecond, and fifteen of the ſame Miles Southward of the hot Fountains, at a Place now bearing the Name of *Okey*: So that the Centers of the three principal Parts of the City formed the Angles of a Triangle whoſe Baſe Line extended fifteen computed Miles in Length; its ſhorter Side eight of the ſame Miles; and its longer Side ten of the like Miles: And therefore the MAGNITUDE of this CITY, in its antient State, could not have been leſs, in reſpect to the Land of its whole Area, than that of *Babylon* when *Cyrus* took it.

NOW if the City had been originally ſurrounded with a Wall, *Bath*, in regard to her private Buildings, had appeared, at this day, what *Babylon* herſelf once was.

THIS extenſive City ſeems to have been firſt reduced by the *Romans*, about the Year of Chriſt 81; and next by King *Alfred* the *Great*, when that famous Prince founded the *Engliſh* Monarchy, and divided the whole Kingdom into Shires, the Shires into Hundreds or Wapentakes, and the Hundreds into Tythings for the more ready and better ſupplying his Army with Men; and for the more ſpeedy and effectual Adminiſtration of publick Juſtice in every Corner of his Dominions.

BY the firſt Reduction the City was brought to its chief principal Part; and by the ſecond to a ſingle Group of Building in the midſt of ſuch Demeſne Lands as were juſt neceſſary for the immediate Subſiſtence of the Inhabitants: For King *Alfred* ſeparated all the Villages that, in his Time, made the detach'd Parts of *Bath*, from the Body of the City and the Berton thereunto belonging; and forming them into a diſtinct Juriſdiction, made them ſubject to the Laws and Government preſcribed for ſome larger Diviſion of the County, or for the County itſelf.

THE Villages thus ſeparated, conſtituted the Hundred of Bathforum in its original Size; and, with the Group of Building and its Demeſne Lands in the Center, ſeem to have

extended about twelve Miles in Length, and about ten Miles in Breadth: But the central Part of this Region, or that which conſtitutes the preſent City, with the Berton belonging to it, is but three quarters of a Mile in Length from North to South, and the Breadth from Eaſt to Weſt is ſtill leſs by an hundred Yards, or more.

THE Group of Building that makes the Body of the City, thus reduced, was ſurrounded with a deep Ditch, and a thick Stone Wall by King *Alfred*, when he, about the Year of Chriſt 887, applied himſelf to the Reparation of ſuch Cities as had been waſted by the *Danes*; as well as to the fortifying of the capital Places of his Kingdom againſt thoſe People: And by that Work the City became a Place of vaſt Strength; ſo ſtrong, that if it had been in a higher Situation, and not ſo overtopped with Hills as it is, it might have been made Tenable, even in the Time of the Civil Wars, as Captain *Henry Chapman*, the Author of *Thermæ Redivivæ*, aſſures us, in that ſmall Treatiſe, the famous Admiral *Blake* declared when he had the Government of the City.

IF King *Alfred* had extended his Fortification to the Bounds of *Bath*, in its middle State, the City had now appeared little inferior to any of the great Cities of Antiquity for Size; and perhaps to have exceeded them all for Strength, ſince no leſs than ſix large Intrenchments are yet to be ſeen in it within the compaſs of ſix Miles in Length from Eaſt to Weſt, and five Miles in Breadth from North to South; each of which appears capable of containing a Body of Men equal to that of a Conſular Army of the *Romans*, compoſed of two of their Legions.

THESE Intrenchments are the higheſt Demonſtration of the Grandeur and vaſt Importance of *Bath* in the dark Times of our Hiſtory; and they are manifeſt Proofs of the Valour and Eminence of the antient *Britons* in the Art of War: For unleſs they had known how to defend and preſerve a Place of the greateſt Conſequence to them againſt the moſt violent Aſſaults of a potent Enemy to deprive them of it, the Marks of Hoſtility had never appeared in that Abundance as they do at preſent, within a Region little more than the eighth Part of that which the *Babylonians* incloſed with Walls and Ditches.

BUT if we extend that Region to a Figure containing upon it's Superficies two hundred and twenty five ſquare Miles of Land, to anſwer the Superficies of *Babylon*, when *Cyrus* took

it, and to comprehend all the Parts of *Bath* in its antient State and greateſt Splendor, the Intrenchments in it will then appear ſo numerous, and ſo ſtrong, that one would imagine the whole hoſtile World had here contended for the Empire of it.

THUS the City of *Bath* appears to have been a Place eminent for its Strength before the Invention of Guns; and, in its middle State, to have been of ſuch MAGNITUDE as to come in Competition with moſt of the great Cities of Antiquity, for Size: Even in its modern State it is equal to a *Roman* Camp, compoſed of a double Legion, and conſequently to a *Roman* City; a Camp and a City having been founded on one and the ſame Plan: And the Land of BATHFORUM, in its original Size, anſwering the Land aſſigned to a *Roman* Camp for a conſular Army, is a Demonſtration that the CITY of BATH, in its middle State, was equal to a *Roman* City, extended to its utmoſt Bounds.

CHAP. V.

Of the various NAMES of BATH.

BY what Mr. *Samwes* and ſeveral other Authors write concerning the Original of *Bath*, the City appears to have been firſt dignified with the Title of CAERBRAN, or CAERBREN; a *Britiſh* Name compounded of CAER, a CITY, and BREN a KING: The Name likewiſe imports the King's Throne or Palace; his Temple compoſed of Pillars, or a Place of Addreſs to the Gods; and his Oracle: So that CAERBREN was a Title vaſtly comprehenſive; and ſeems to point out to us, that the City, in it's antient State, was famous for an Oracle, for a Temple, for a Palace, and for a Tribunal, or great Court of Juſtice.

THE Name of CAERBREN is now in a Manner loſt at *Bath*; but nevertheleſs it is preſerved in *Somerſetſhire* in the Names of two of its Hundreds, to wit in BRENT Hundred, a divided Region ſituate on the weſt Side of the upper Part of the County; and in CAERHAMPTON hundred lying South-weſt of the former, and making the extreme Corner, Weſtward, of the whole County: For as the Word *Caerhampton* is partly *Britiſh*, partly *Saxon*, ſo if we take what is *Britiſh*, viz. CAER, and add it to BRENT, the Name of the other Hundred, we ſhall have have CAERBRENT, or rather CAER-

BREN, the original NAME of the CITY of BATH without the leaſt Corruption.

BRENT Hundred is bounded Southward by a large Stream of Water, bearing the Royal Title of BRENT or the King's River; towards the Source of which, and at the Diſtance of about eighteen Miles Southward of BATH, the Town of BRUTON is ſituated; the Name of which ſeems to indicate that it was BRUTUS's TOWN, founded by himſelf, or by ſome other Perſon in honour of him.

CAERBREN was undoubtedly the City in the *Hyperborean* Iſland mentioned by *Diodorus Siculus* to have been conſecrated to the God *Apollo*; and therefore the Final of the Name was applicable to the Heavenly, as well as Earthly King of the Times when *Bath* was founded: For *Apollo* was then, as well as in all other Ages of Paganiſm, eſteemed as the King of the Celeſtial Bodies, and bore the Name of *Bel*, with different Terminations, to imply it, as well as his glorious Attribute of illuminating the whole World by the Rays of Light iſſuing from him. Monſ. *Banier* derives *Belenus* from *Belos*, an Arrow, and tells us the Arrows of *Apollo* were the Rays or Beams of the Sun; we may add that they implied moſt of the other Qualities attributed to the God.

THE Name, *Bel*, ſtill remains in all the extreme Parts of the City of *Bath*, in its antient State; a Tree, a Street, and a Meadow retaining it in the north Part near the hot Springs; the Land of a whole Farm preſerving it in the ſouth Part near *Okey*; and a Tything of the Pariſh of *Stantondrue* bearing it in the weſtern Part.

CUNO, as an Initial to *Bel*, imported a Son; and that Name was borne by many of the antient *Britiſh* Princes who pretended themſelves to be the Sons of *Bel*: On the other Hand *Cad*, as a Final to *Bel*, imported Unity or One; and that Name was applied to ſuch Things as were conſecrated to the Sun, as the Supreme and only God. *Cad* alone, and joined with *Bel*, ſtill remains in *Somerſetſhire*; and as *Apollo* had a ſtately Grove with a renowned Temple, of a round Form, in the *Hyperborean* Iſland, ſo that very Grove, and that very Temple, were Part of the Works of *Bath* in it's antient State, as will be hereafter ſhewn; and are expreſſed in the original NAME of the CITY.

THAT NAME, according to Doctor *Jones*, was not CAERBREN, but KAYER-BLAIDIN, ſo denominated, ſays he, from the Name of BLADUD: Now that BLADUD built Cities, and

and called them after his own Name, may be very true; but the City of *Bath* does not appear to have been one of them: The Places bearing the Name of the King were probably Frontier Towns, or Fortreſſes to his Kingdom, and CAER-BLADON, now the Town of *Malmſbury* in *Wiltſhire*, whoſe Situation was formerly deſcribed to be upon, or by the Side of the River *Bladon*, was probably one of them; and BLEYDON, a Place lying upon the North Side of the River *Ax*, in *Somerſetſhire*, within three Miles, or thereabouts, of the *Severn* Sea, ſeems to have been another.

So the KAERBADUS of *Jeffrey* of *Monmouth* was not the CITY, but the FORTRESS of BATH; and therefore that Name muſt have been applied to ſome Outwork raiſed for the immediate Defence of the Place.

THE principal Part of the City, in its antient State, lying round the hot Springs, the *Britons* called it, or rather the Central Part of it, by the Name of CAER-ENNAINT, importing the City of Ointment: They likewiſe called it CAER YR NAINT TWYMIN, that is the City in the warm Vale: And they alſo gave it the Names of CAER PALLADDUR and CAER BADON, or BADUN, the former implying the City of *Pallas*'s Water, the latter the City of *Bath*.

THUS from a King preſiding in Heaven or Earth; from his Temple, his Oracle, his Palace, and his Tribunal; from the healing Virtues of the hot Waters; from their Situation; from the Waters themſelves conſecrated to a Divinity; and from the Ciſterns at the Heads of the Springs, the antient *Britons* denominated the City, and particularly the chief Part of it.

IN like Manner the *Romans* from the hot Waters in reſpect to their Heat or Conſecration; and from the Ciſterns made to receive them: And the *Saxons* from the ſame Reſervoirs; from the Heat of the Waters; and from the vaſt Number of Druids, or Prieſts of the Oak, who had their Abode about thoſe Waters, denominated the City; the AQUÆ CALIDÆ, AQUÆ SOLIS, THERMÆ, and BALNEA of the former importing hot Waters, Waters of the Sun, and Ciſterns to receive them; and the Initials of the BATHANCESTER, HATBAHAN, and ACKMANCHESTER of the latter ſignifying Baths, hot Baths, and Oak Men.

FROM hence the City in it's Antient, in it's Middle, and in it's Modern State appears to have borne the NAME of BATH; and it was ſo denominated from the Baths which

BLADUD,

BLADUD, according to the *Britiſh* Hiſtory, made in it for the Uſe of the Publick.

BATH is a Word literally importing a Daughter, as well as a Houſe: A Daughter when applied to an inferior Meaſure of Capacity; and a Houſe when conſidered as a Thing capable of holding liquid or dry Subſtances. *Verſtegan* tells us the Word was antiently wrote *Bade*; and that *d* was of our Anceſtors uſed in Compoſition as *th*.

THE principal publick Work of *Bath*, ſo far back as the Reign of King *Alfred*, having been that which the *Grecians* called an AGORA, and the *Romans* a FORUM; from that Work all the Region round about the City in its Modern State, and within the Limits of it in its Middle State, was then denominated the HUNDRED of BATHFORUM; and notwithſtanding that Region has been ſince reduced and divided, the greateſt Part of it ſtill goes by the Name of *Bathforum* Diviſion, while the principal Part of that Diviſion retains its original Name; the reſt bearing the Names of *Wellow* Hundred, and the Liberties of *Hamton* and *Claverton*.

BY the Name FORUM we are to underſtand thoſe ſpacious open Areas in antient Cities, to which the People reſorted on publick Occaſions; and that Name ſeems to have been derived from the *Greek* Word *Fero*, to Bear, or Carry, and implying the flat Roofs over the Porticoes of the *Grecian* AGORAS, for People to ſtand and walk upon. Accordingly we find that as often as the open Areas of the *Romans* were ſurrounded with Porticoes covered with a flat Floor for the Uſe of the Publick, they were called FORUMS; but when thoſe open Areas had no ſuch elevated Floors for People to ſtand or walk upon, they went by the Name of Atriums, from the Word *Aithrios*, expreſſing the real Nature of them, as Places that were open and expoſed to the Air.

OF the *Roman* Atriums ſome were publick, ſome private; ſome had Porticoes round them, ſome had none; and theſe kind of Courts were common in other Nations; for the *Grecians*, the *Perſians*, and the *Jews* had them in great Abundance, and in great Perfection.

THE *Jews* called their Atriums by the Name of Chatzar; and from thoſe Chatzars they denominated ſeveral of their Towns and Cities, ſuch as have *Hazar* for their Initial, or rather proper Name; as *Hazar-Gaddi*, ſignifying a Court of Goats, *Hazar-Shual*, a Court of Foxes, and *Hazar-Suſim* a Court of Horſes; the Finals or Sirnames to which Places aroſe,

aroſe, perhaps from the Inhabitants of thoſe Places carrying on ſome ſort of Traffick with the Beaſts they denote: And therefore from *Hazar-Shual* it ſeems probable that *Samſon* got the three hundred Foxes which ſacred Hiſtory declares him to have firſt coupled together, and then to have turned into the Fields of the *Philiſtines* with Firebrands fixed between their Tails to burn their Corn, then ready for reaping, their Vines, and their Olives, in revenge for an Affront he conceived to have been put upon him by thoſe People, in general; though executed by his Father-in-Law, as his own private Act.

As it was by theſe ſort of Courts that the Antients entered the chief Parts of a City, or the chief Parts of the ſupreme Structures of it, whether Sacred or Prophane; ſo the People, from the remoteſt Ages, adorn'd them with the Statues of their Anceſtors; and in them they kept their publick Entertainments; for which Reaſons no Expence was wanting to make them grand and beautiful.

We read in the firſt Chapter of the Book of *Eſther*, that the Floor of the Atrium in the City of *Shuſhan*, or *Suſa*, in *Perſia*, was paved with Marble of four Colours, Red, Blue, White, and Black; and that it was of ſuch an enormous Size, as to enable *Ahaſuerus* to entertain all the Princes and Nobility of *Perſia*, of *Media*, and of the Provinces under his Dominion in it! The King, on that Occaſion, firſt ſcreening ſuch Part of the Court from the Weather as was neceſſary to contain the Company with beautiful Hangings of three Colours, White, Green, and Blue, faſtened to Marble Pillars with Rings of Silver, and Cords of white and purple Thread; and then cauſing curious Beds of Gold and Silver to be placed under them for the Princes and Nobility to recline themſelves upon during the Time of the grand Repaſt.

The Forums were ſtill more magnificent; for *Diodorus Siculus* aſſures us in the third Chapter of his ſixteenth Book, that *Dion* encamped his Army, conſiſting of fifty thouſand Men, in the Forum of *Syracuſe*; the Porticoes whereof, as our Author further declares in the ſeventh Chapter of his fourteenth Book, ſerved the Tyrant *Dionyſius*, the Elder, ſome Years before, as the chief Workſhops for the Multitudes of Artificers employed by him in his military Preparations againſt the *Carthaginians*.

This Forum was ſurrounded with Houſes inhabited by the principal Citizens of *Syracuſe*; and they were ſo well ſecured againſt the Danger of a general Conflagration, that though

though the Soldiers of the Tyrant *Dionyſius*, the Younger, ſet every Houſe on Fire after they had plundered them; yet *Dion*, forcing his Way into the City, deprived the Plunderers of their Prey, ſlew above four thouſand of them, and got time enough to the Forum to quench the Flames ſo as to preſerve the Buildings that made the Splendour of the City: An Exploit ſo glorious that the *Syracuſians* unanimouſly elected *Dion* their ſupreme Governor, and conferr'd on him the Honours due to a Demi-God.

As for the *Roman* Forums we cannot form too great an Idea of them when we conſider that the very Floor of that which was built by *Julius Cæſar* coſt him, as *Suetonius* and *Pliny* atteſt, one hundred Millions of Seſterces; which, according to Doctor *Arbuthnot*'s Calculation, amounts to eight hundred and ſeven thouſand two hundred and ninety one Pounds thirteen Shillings and four Pence of our Money, and exceeds the whole Expence of building and finiſhing the two capital Structures of the Metropolis of *Great Britain*; namely the *Royal Exchange*, and *St. Paul*'s Cathedral in the City of *London*.

The Antients applied their Forums to the moſt noble Purpoſes; for in them they convened the People, held their ſolemn Aſſemblies, ſacrificed to their Gods, delivered their Orations, and proclaimed their Kings. I have already mentioned the five hundred *Sybarites* that flew for Refuge to the Altars erected in the Forum of *Crotona*; and *Diodorus Siculus* tells us in the fourth Chapter of his ſeventeenth Book, that after *Alexander* the *Great* had taken the famous City of *Tyre*, he complimented *Hepheſtion* with the Power and Liberty of beſtowing the Kingdom upon which of his Friends he pleaſed: *Hepheſtion* accordingly offered the Crown of *Tyre* to one of the Citizens that had courteouſly entertained him; but he refuſing it, becauſe he was not of the Lineage of the Kings, *Hepheſtion* thereupon paid him the ſame Compliment, which he himſelf had received from *Alexander*; and one *Ballonymus*, a prudent good Man of the Royal Blood, though extremely poor, having been named, *Hepheſtion* accepted of him; and from the ſervile Employ of drawing Water in an Orchard for his Hire, inſtantly advanced him to the Throne; ſending the proper Officer for inaugurating the new Monarch, to ſtrip him of his Rags, cloath him with the Royal Robes, introduce him forthwith into the Forum, and there to declare him King of *Tyre*; which was accordingly done, to the great Joy and Satisfaction

Satisfaction of the *Tyrians*; *Ballonymus*, as *Diodorus* concludes, bearing his wonderful Change of Condition ſo well, as to become an Example to all that are unacquainted with the ſudden and various Turns of Fortune in the World in which we live.

THE Forum, or rather Forums of *Bath* were undoubtedly applied to as noble Purpoſes as any of the Forums of the Antients; and when we reflect that *Agricola* the *Roman* Governor, and High Prieſt in *Britain*, under the Emperor *Veſpaſian*, privately exhorted, and even publickly aſſiſted the *Britons* to erect ſuch ſort of Structures, we may conclude the laſt Forums of *Bath* to have been built in his Time; and to have been moſt ſtupendous, and moſt beautiful Works: For *Vitruvius* informs us in the firſt Chapter of his fifth Book, that the Romans ſurrounded their Forums with a ſecond Order of Columns, ſuſtained by the firſt, whereby the Walks over the Porticoes were ſkreened from the Weather, and became Colonades of ſuch Uſe that the Profits ariſing from them vaſtly increaſed the publick Revenues of the Empire.

ONE of the Forums of *Bath*, graced the North End of the Region that formed the City in its antient State; and the other adorned the South End: So that the Country for ſome Miles round about the firſt took the Name of *Bathforum*, and the Country for ſome Miles round about the Second took the Name of *Wellsforum* when King *Alfred* reduced the City from its Middle to its Modern State.

CHAP. VI.

Of the SITUATION of BATH; of its VALES; and of its HILLS.

BATH conſidered in its Middle State as a ſingle Group of Building encompaſſed with a Stone Wall, and that ſurrounded firſt with Towns, and then with Villages, each having a proper Berton about it for raiſing Neceſſaries for the immediate Subſiſtence of its Inhabitants, is ſituated in the midſt of a rich Tract of Land, ſpreading itſelf into three different Counties, and extending at leaſt fifty Miles in Length, by twenty Miles in Breadth.

THIS great Region of Country appears low in reſpect to the Lands about it, but nevertheleſs its Surface is vaſtly irregular, and compoſed of nothing but Hills and Vales, naturally abounding with Rivers as well as rich Meadow and Paſture

Grounds: It is bounded on one Side by the open and extenſive Plains of *Wiltſhire* and *Dorſetſhire*; and on the other by the ſecond River of *England*, the River *Severn*, increaſed into a Sea upon its uniting with the River *Wye*, within Sight from the Summit of one of the Hills of *Bath*; and within the Diſtance of about fifteen Miles of the hot Springs of the City.

THE City thus ſituated makes the North-Eaſt Corner of the County of *Somerſet*: And Geographers place the central Part of it in the Latitude of fifty one Degrees twenty Minutes North, and in the Longitude of two Degrees thirty two Minutes Weſt from *London*, the capital City of the *Britiſh* Empire.

THE Surface of the Land within the antient Limits of *Bathforum*, is divided into great variety of Vales and Hills; and the Buildings now conſtituting the Body of the City that contained that Forum ſtand upon an Iſthmus of declining Ground, at the Foot of the South-Eaſt Corner of one of the chief Hills; commanding, at the ſame Time, the principal and moſt pleaſant Vale of the whole Hundred for more than two Miles to the North-Eaſt, and for about two Miles to the North-Weſt, with the *Avon*, a common Name in the *Britiſh* Tongue to all Rivers, winding thro' it.

THIS River forms the Out-Line of a parabolical Figure about the ſouth-eaſtern Part of the Buildings in the Body of the City, as well as the Berton belonging to them; and by that curving Line of the *Avon*, a Man would imagine that the cold Waters of the River were deſtined by Divine Providence to pay Homage to the hot Mineral Fountains as they glide by them; for in the central Part of the Body of the City the hot Springs boil up.

THE principal Vale of *Bath*, by the *Britiſh* Name of NANT-BADON, appears by the Writings of the learned Author of the *Britannia*, to have extended to ſuch a conſiderable Length all along the River *Avon*, as to comprehend *Caer Oder*, now the City of *Briſtol*: So that the *Britons* deſcribing the Situation of that City to be in *Nant-Badon*, ſhews the Antiquity of *Bath* to be greater than that of *Briſtol*; or the former to have been a more eminent City than the latter in antient Times.

THE meandring Form of this Vale ſeems to have induced the *Britons* to call that Part of it which lay near the hot Springs of the City, by the Name of TROY-NOVANT, *i. e.* the turning Valley: And the ſame Part of *Nant-Badon* being

ſkreened by Hills whoſe Sides are broke into ſeveral Cliffs, and ſunk into many Dents or Combs, covered for the moſt Part with Wood, was undoubtedly the Reaſon why the ſame People gave it the Appellation alſo of NANT TWYMIN, or the warm Vale.

THE Cliffs and Combs of the Hills that ſkreen the quick turning Part of *Nant-Badon* are Beauties in Nature, ſo exceeding great, that the Author of *Palæ Albion* declares the Vale wherein the hot Springs of *Bath* boil up a finer Seat for *Apollo* and the Muſes, than they could have had even about *Parnaſſus* itſelf!

THE antient *Britons*, well ſatisfied of this apparent Truth, ſeem to have given *Apollo* a Summer Seat in it; a Meadow about half a Mile to the Weſtward of the hot Springs ſtill bearing the Title of *Bel*; and ſome of the Paſture grounds that make the aſcent from thence to the Summit of the next adjoining Hill, are, to this Hour, called the Hays; no doubt from the *Britiſh* Cuſtom of dancing the Hay, or in Circles, on thoſe riſing Fields, at the Feſtivals that were celebrated by the antient *Britons* in honour of the King of the Heavenly Bodies; and more particularly on their *May* Day Feſtivals, which Time nor Circumſtance hath not yet eradicated in any Part of the Iſland that I have ſeen.

THE other Vales of *Bath*, all branching from *Troy Novant*, and of the very ſame Kind with it, ſeem to have been Seats for the other Gods of our Pagan Anceſtors; for three Miles and a half North of the hot Springs of the City there is a Place in the bottom of a Valley called TATWICK; a Name implying the Manſion of *Tutates*, or *Mercury*; two Miles South of the ſame Springs there is a hollow Dent againſt the Back of a Hill, corruptly called HORSE COMB, a Name importing the ſmall Vale of *Heſus*, or *Mars*; and not far to the Weſt of this Dent we have another COMB bearing the *Britiſh* Name of the Sun, or rather of the Image by which that Luminary was repreſented, called, and worſhipped.

THIS Name was HAUL, HAYL, HEIL, or HEOL; it implies a Circle; and the Sun ſtill goes by it, in *Cornwall* and in *Wales*.

THE particular Spot of Ground where the hot Springs boil up, is ſo advantageouſly ſituated, in reſpect to Altitude, that from the Surface of the hot Water in the Ciſtern at the Head of the chief Spring, to the Surface of the cold Water of that Part of the *Avon* that makes the Out-Line of the parabolical

Figure above mentioned, is ſeventeen Feet five Inches; which is a Fall ſufficient to guard the hot Baths againſt the higheſt Floods; and to keep the Land between the hot and cold Waters perfectly dry, as the diſtance between them does not exceed a Quarter of a Mile in the broadeſt Part.

THE Land about the hot Springs, and upon this gentle Declivity, extends, at leaſt, a Mile and a half in Length from Eaſt to Weſt; and is in Breadth from North to South, three Quarters of a Mile or more: So that if the City in the middle of it was ten times as large as it is at preſent, it would not be ſo confined but that the Company would have Room to converſe out of the Smell of their own Excrements, without aſcending any of the Hills about it; contrary to the MALICIOUS INSINUATIONS of the firſt Compilers of the *Tour through Great Britain*.

THE gentle declining Land about the hot Springs is ſurrounded with venerable and ſtupendous Hills of a much quicker Aſcent to the South and to the Eaſt, than to the Weſt and to the North; and the Surface of the River that runs thro' it, is at leaſt thirty Feet above the extraordinary Flow of the *Severn* Sea.

NINETY Feet ſeems to be the medium Breadth of this River; and the Rapidity of the conſtant Stream is entirely taken off by ſeveral Wears that Traverſe it in oblique Lines; and at the ſame time that they form ſo many Caſcades, or great Falls for ſome Part of the Water to beautify the Country, they conduct the reſt to Mills of various Kinds for the Uſe and Advantage of the Inhabitants.

THE South Side of the Area wherein the hot Springs boil up, is bounded by a ſteep Mount branching from a Hill behind it, and, from the Body of the City, looking like a vaſt Heap of Earth whoſe Northern Side had been undermined ſo as to ſlip down, and leave a ſtupendous Cliff above in the Shape of a large Creſſant, now covered with Wood, and called Beaching Cliff, from a narrow Beach between the Foot of the Hill and the River *Avon*.

THE original Name of this Mount appears to have been BLAKE-LEIGH, and to have been ſo denominated from its Fertility in a naked and expoſed Situation: The Crown of it ſtill retains its antient Name; and there is a gentle Aſcent to it from the Weſt: It is backed by the curving Hill from which it branches; and that Hill formerly bore the Name of CAMALODUNUM, moſt undoubtedly from *Camalos*, or *Camulus*, one

one of the Names of the *Britiſh* God of War, and *Dunum* a Hill: For to this Hour part of it retains his moſt antient Name of *Odin*, ſince it is called Od-Down; and lies between the Group of Building now conſtituting the Body of *Bath* and the Village of *Camerton*, a Name compounded of *Camalos*, and *Tun*, the *Saxon* Name for a ſmall Town or Village.

The Name of *Odin* being thus retained in the North Part of *Somerſetſhire*, if we go to the South Part of the ſame County we ſhall likewiſe find it preſerved in a Place called *Odcomb*, the paternal Habitation of the famous *Tom Coryat*; the Biſhop of *London* tells us in the *Britannia* p. 747, that *Odin* or *Odyn* is a common Name of Places in *Wales*, but more particularly in one Part of *Caermarthenſhire*; and Monſ. *Banier* takes notice that the Perſon acknowledged by the *Thracians* as the *Hyperborean* Mars bore the Name of *Odin*, was King of *Thrace*, and became their God of War: *Verſtegan* informs us, that the God of Battle of our *Saxon* Anceſtors was ſtiled *Woden*, a Name ſignifying fierce or furious; and Mr. *Sammes* tells us, that the *Gothick* Nations called this God ſometimes *Voden*, and ſometimes *Oden*.

Od-Down, or rather *Camalodunum*, curves ſo as to bound the Area in which the hot Springs of *Bath* boil up both to the Weſt, and to the Eaſt; increaſing in its Altitude as it advances towards the riſing Sun, and at the North-Eaſt it yields for a Paſſage to the *Avon*; but riſing immediately again it forms a more ſtupendous Hill on the North Side of our gentle declining Area, than on any of the other Sides.

Mons Badonca, as Mr. *Sammes* writes it, and Lansdown are the common Names of this Hill; and *Badonca* ſeems to have been a Name compounded of the Word *Bath*, and *Onca*, the *Phœnician* as well as *Egyptian* Name of *Minerva*.

Onca, is a Name importing a young Maid, and as ſuch it appears to have been made uſe of by the Antients to expreſs the new Moon; but *Minerva* ſignifying one whoſe Buſineſs was to warn, the Pagans ſeem to have made Choice of that Name to expreſs the Moon in her ſeveral Phaſes: So that the firſt Appearance of that Luminary, after a Change, was in all Probability watch'd for on *Lanſdown*; and the Neomenia was moſt undoubtedly celebrated in the Heart of the City, to cauſe the Moon, worſhipped at *Bath*, to have been expreſſed under her moſt youthful Name; and this Hill to have been denominated from her in that Character.

The

THE Initial of the other Name of this Mountain imports a Temple or ſacred Place; from whence one would naturally conclude that *Lanſdown* was ſo denominated from ſome ſacred Structure once upon it, and *Dunum*, a Hill, if there was no remains of a pagan Temple or Chriſtian Church to be ſeen on its Summit; but as there are both, we may from them very fairly derive the Initial in the Name of this Mountain.

AS *Camalodunum* backs *Blake-Leigh*, ſo FAR-LEIGH, a moſt ſtupendous Hill, whoſe weſtern Side is partly Foreſt, partly Rock, and whoſe northern End bears the Title of KINGS-DOWN, backs the eaſtern Part of *Camalodunum*; and if we purſue the Curve of that Hill, after its yielding twice for a Paſſage to a Couple of Brooks perpetually diſcharging themſelves into the *Avon* about two Miles and a half to the North-Eaſt of the hot Springs, we ſhall find a Hill backing *Mons Badonca*, which, in antient Times, bore the Name of the Sun; for the principal Part of that Hill ſtill retains his *Britiſh* Title of HAUL; while another Part preſerves his *Roman* Name of SOL, but with the *Saxon* Termination of BURY to it, to denote the Uſe to which this Part of the Mountain was appropriated: Bury importing an Intrenchment, or fortified Place, and Solſbury ſtill carrying the Marks of ſuch a Place of Defence of more than ordinary Strength.

THE Hill that firſt preſerves the Curve Line of *Far-Leigh*, or rather the *Kings-Down*, is commonly called BANNAR-DOWN; but *Bannar* ſeems to be a Corruption of *Banno*, or *Bannagh*, a Name importing a Region that was ſacred, bleſſed, or holy.

NOW the Hills of *Bath* being four in Number, and bearing the Names of *Camalodunum*, *Mons Badonca*, *Kings-Down*, *Bannagh-Down*, and *Haul Down*; and theſe Names implying *Mars*'s Hill, the Moon's Hill, the Sun's Hill, the King's Hill, and the Holy Hill, what can be a greater Demonſtration of their antient Eminence?

THE Elevation of theſe Hills is ſuch, that their Summits command a Country ſo exceeding beautiful, and of ſuch vaſt Extent, that the Eye that views it, and the Mind that conſiders it with Attention, can never be enough ſatisfied: Nor is the Air upon them to be leſs admired for its Salubrity; upon *Mons Badonca* eſpecially; where we could lately ſee an Inhabitant in every Houſe, ſo very old, that their Ages, upon an Avarage, amounted to upwards of ninety Years.

SPRINGS

SPRINGS of ſoft, ſweet, cryſtal Water iſſue out of the Ground, at the very Tops of the Hills of *Bath*; and when united in the Combs, ſunk into their Sides, they form little Rills, which, in their Deſcent to the larger Vales below, are increaſed by freſh Springs to Brooks of no inconſiderable Size in ſome Places; in others they greatly augment ſuch Rivulets as were formed before from other Sources. And at the ſame time that Nature plentifully ſupplies the Hills and Vales of the City with cold Water, it inſtantly carries off all manner of Superfluity ariſing from the Fluid Element: Even after Rains and Inundations no ſtanding Pools or Sloughs are to be found in any Part of the Hundred of *Bathforum*, the Surface of the Ground within its moſt antient Limits declining every where to the *Avon*, and thereby naturally draining itſelf ſo as inſtantly to diſcharge its ſurplus Water into that River, which yields her Super-abundance to the *Severn* Sea within a Day or two after the hardeſt Rains.

IN the Formation of the Hills that ſurround the hot Springs, Nature ſeems to have had a Spiral Motion, ſo as to form a Kind of Volute; tho' the Contour is often broke to admit of a Paſſage for the *Avon*, as well as for the Brooks perpetually diſcharging themſelves into that River; and the Probability of this Thought is not a little enhanced by the Spiral Motion manifeſting itſelf by Whirlwinds, and Whirlpools; and by the Spiral Figures which I ſhall hereafter ſhew to be peculiar to the Soil of *Bath*; and perhaps no where elſe to be met with in ſuch great Abundance, and in ſuch infinite Variety, as in the Ground near the hot Fountains of the City; to the Weſtward of them eſpecially.

THE Hills that firſt ſurround the gentle declining Area in which the hot Springs boil up, are not ſo near it as to intercept the good Effects of the Sun from any Part of it; and the Spiral Form of thoſe Hills hath this good Conſequence attending it, that it ſkreens the whole City in its preſent State, together with all the low Land about it from every principal Wind; admitting, at the ſame time, the collateral Streams of the agitated Air to refreſh and purify the ſame Land and City by their more gentle Breezes, as well as the Beams of the riſing Sun to diſſipate and dry up the Damps of the Morning Fluid in which we breathe, and give ſuch a Relaxation to the Element, after its Compreſſion by the Moiſture of the Night, as is neceſſary to diſpel the Cauſes of Sleep, and awaken the whole Animal World.

How

How pernicious to the Health of the Inhabitants the Termination of ſome of the principal Winds upon any City are, may be conceived from what the great *Hippocrates* delivered in the following Words, or to that Effect, an Age or two after the City of *Bath* was founded.

"THE Inhabitants, ſays he, of the City that is expoſed "to the ſoutherly Winds, and at the ſame Time defended "from the northerly Winds, are ſhort Lived, and ſubject to "many Diſeaſes: The Men to Dyſenteries, Diarrhœa's, "chilly cold Fevers, long Winter Fevers, many Puſtules of "that Sort which break out in the Night, and to the Piles; "the Women are ſickly, and ſubject to Fluxes, apt to miſ-"carry, and many prove Childleſs; and the Children are "liable to Convulſions, as well as to Aſthma's."

AGAIN, "The Inhabitants of the City that is expoſed "to the northerly Winds, and at the ſame Time defended "from the ſoutherly Winds, are longer Lived than the former, "but ſubject to more Diſeaſes: The Men to Pleuriſies, and "other acute Diſeaſes, to Pus, to Ophthalmies, to Hæmor-"rhages, and to Epilepſies; the Women to hard Deliveries, "to Conſumptions, and to a Dryneſs which quenches and "dries up their Milk, and renders them unable to ſuckle "their Children; and the Children themſelves are not only "reſtrained in their Growth, but are apt to have Dropſies in "their private Parts."

IN the laſt place, "The Inhabitants of the City that is "expoſed to the weſterly Winds, and at the ſame Time "covered from the eaſterly Winds, are more ſickly than "any; and the Situation of ſuch a Place RESEMBLES the "AUTUMN: But thoſe Cities, adds our Author, that face "the Eaſt, and are ſheltered from the weſterly Winds, RE-"SEMBLE the SPRING; they are more healthy than the "Cities expoſed to the North or to the South; the Inhabi-"tants have good Complexions; and the Women, beſides "being very fruitful, have eaſy Times."

FROM hence it is evident, that *Hippocrates* was of Opinion, that no City on which the ſoutherly, northerly, or weſterly Winds terminated could be healthy; and therefore he judged that City which faces the Eaſt, and at the ſame Time is ſheltered from the weſterly Winds, the beſt ſituated, and moſt healthy Place of Habitation.

NOW the Body of the City of *Bath*, with the Berton belonging to it, by being ſheltered from the weſterly Winds, and

and at the ſame Time receiving the Beams of the riſing Sun, may be very juſtly ſaid to be in a SITUATION that RESEMBLES the SPRING; ever Youthful, ever Gay: And that SITUATION is manifeſtly attended with all the good Conſequences *Hippocrates* has enumerated as peculiar to a City perfectly healthy, without ſubjecting the Inhabitants to any Diſeaſes: Even at the Time

"When Fevers bore an Epidemic Sway,
"Unpeopled Towns, ſwept Villages away;
"While Death abroad dealt Terror, and Deſpair,
"The Plague but gently touch'd within our Sphere,"

as the late Mrs. *Chandler* very truly obſerves in her Poetical Deſcription of *Bath*: And if we examine into the Nature of the Inhabitants, we ſhall find that they have good Complexions; that the Women, beſides being very fruitful, have eaſy Times; and that the Longevity of the People in general hath been always remarkable: The late Doctor *Oliver* could not avoid taking particular Notice of a Circumſtance ſo very material; for in the twelfth Chapter of his *Practical Diſſertation on Bath Waters*, firſt publiſhed in the Year 1707, he declares that he had BEHELD more old healthy People in *Bath*, and the neighbouring Villages, than he had ever HEARD of any where elſe.

THE antient *Britons*, as a ſtronger Teſtimony of this Truth, made *Bath* the Seat of the very God whom they imagined to have had a Power of curing their Diſeaſes; and the Names preſerved in the Hills and Vales of the City ſeem to indicate that the ſame People placed all their other Idols about the hot Fountains, ſo as to make the City appear as the grand Place of Aſſembly for the Gods of the Pagan World.

CHAP. VII.

Of the SOIL of BATH, and the FOSSILS peculiar to it.

EXPERIENCE hath ſufficiently demonſtrated, that the Body of the City of *Bath* ſtands upon a hard Clay and Marl, of a bluiſh Colour, with Stratas of Rock, as well as Veins of Marcaſite, of ſeveral Kinds, intermixed: In ſome Places there are alſo Beds of Gravel, in others ſmall Veins of Coal: But there is no Appearance of a Quagmire in the Heart, or in any other Part of the City, as it was generally

reported and believed an Age or two back; and particularly when Mr. *Glanville* compoſed the Letter printed in the Tranſactions of the *Royal Society*, as above.

THIS Letter bears Date the ſixteenth of *June* in the Year 1669; and the Author, after mentioning therein the common Report that the Town, for the moſt Part, is built on a Quagmire, endeavours to confirm it by telling the learned Society, to whom he wrote, that ſome Workmen, who had been employed in digging, found a Mire in one Place at ten Feet in Depth; in another at ſeven; and that even in the Queen's Bath a yielding Mud was diſcovered ſo deep, that a Pike thruſt into it could not reach the Bottom.

THESE Inſtances, to prove a Quagmire under the greateſt Part of the Body of the City, were again offered to the Publick by Doctor *Guidott*, to ſupport his *Hypotheſis*, of a Bog near the Baths made beneath ſome Yards in Depth of Gravel by the Confluence of Waters thither: And the above-mentioned Doctor *Oliver*, believing the Town to ſtand on a Quag, further promulged the Inſtances recited by Doctor *Guidott* to prove it: Inſtances which can amount to no more than this, that the Workmen, from whom Mr. *Glanville* firſt had the Information, accidentally dug into Places that had been before penetrated on ſome Occaſion or other, and then filled up again.

THE Soil of the Vale of *Bath*, to the North-Weſt of the hot Springs, hardens as we go weſtward; ſo that the Stratas of Rock intermixed with the Clay and Marl ſoon become a kind of Marble, called Lyas; ſome of a white Colour, and ſome of a grey Colour. Theſe Rocks increaſe in their Progreſs weſtward; and the Beds of Gravel, as well as the Veins of Coal, increaſe likewiſe; the latter to ſuch a high Degree, that large Quantities are now raiſed and ſold within three Miles of the hot Fountains in the Heart of the City.

THESE Coal-Works are the Property of Mr. *Harrington* of *Coſton*, a Deſcendant of the famous Sir *John Harrington*, who flouriſhed in the Reign of Queen *Elizabeth*; and they are ſituated on each Side the chief Road leading from *Bath* to *Briſtol*.

THE Hovel for working one of the Pits is exceeding remarkable, as it lately repreſented a covered Monopterick Temple, with a Porticoe before it. The former ſhelters the Windlaſs, the latter ſheltered the Mouth of the Pit; and one was raiſed upon a Quadrangular Baſis, while the other appears elevated

elevated upon a circular Foundation; a Figure naturally deſcribed by the Revolution of the Windlaſs.

THE Diameter of this Figure is juſt four and thirty Feet, and the Periphery is compoſed of ſix and twenty inſulate Poſts, of about ſeven Feet ſix Inches high, ſuſtaining a Conical Roof terminating in a Point and covered with Thatch: Mere Accident produced the whole Structure; and if the Convenience for which it was built was of a more eminent Kind, the Edifice would moſt undoubtedly excite the Curioſity of Multitudes to go to the Place where it ſtands to view and admire it, as a perfect Copy of one of *Zoroaſter*'s Fire Temples; as a Structure of the ſame Kind with the *Delphick* Temple after it was covered with a ſpherical Roof by *Theodorus*, the *Phocean* Architect; and as a Structure of the ſame Kind with the Temple of *Minerva* wherein BLADUD kept his perpetual Fires.

THE Stratas of Rock in that part of the Vale of *Bath* which extends North-Eaſtward of the hot Springs, are neither ſo large, nor ſo hard as thoſe under the Body of the City; ſo that it may be very juſtly ſaid, that the Soil of this Part of the Vale ſoftens as we go Eaſtward; the Beds of Gravel increaſing, at the ſame time, ſo exceedingly, that, in ſome Places, the Soil of many large Fields conſiſts of nothing but a loomy Kind of Gravel to a very great Depth from the Surface of the Land.

IF we aſcend the Hills on the North, Eaſt and South Sides of the hot Springs, we ſhall find them incruſted with Freeſtone Rocks, lying juſt under their Surfaces in ſome Places, in others at ſeveral Feet in Depth: Theſe Rocks are much harder towards the Weſt, than towards the Eaſt; and I take it that the Freeſtone Rocks in general are not above thirty Feet thick; beneath which we come to a hard Clay and Marl, as under the Body of the City: And if we deſcend again into the Vale between thoſe Hills, we ſhall find the Meadow Land on each Side the River *Avon* with an acquired loomy Surface, by frequent Inundations, of about nine Feet thick, in ſome Places; under which the natural Soil begins, and is the very ſame with that under the Body of the City.

THE ſame Soil will likewiſe appear if we penetrate the Ground below the hard Lyas Rocks to the Weſtward of the hot Springs; and according to the late Mr. *Strachey*'s Obſervations on the Coal-Works a few Miles farther Weſtward than Mr. *Harrington*'s, it begins on the higher Lands, or Hills,

at ſixteen Feet in Depth from the Surface of the Ground: But the harder the Stratas of Rock are, the ſofter and richer the Clay and Marl under them appears to be.

THE natural SOIL of the whole Region about the hot Springs of *Bath* may therefore be looked upon to be a hard CLAY and MARL, intermixed with Veins of MARCASITE and COAL, with Beds of GRAVEL, but, principally, with Stratas of ROCK, which, for the moſt part, lie horizontally; but there are others that lie perpendicularly, and are known among Miners by the Name of Ridges, tho' pronounced by ſome Rudges, by others Roaches.

THESE Ridges have been often found by digging in ſeveral Parts of the City; they generally run from Eaſt to Weſt; they are from ten to fifty Feet in Depth, and of various Thickneſſes; they, in the Miners Phraſe, trap the Stratas of natural Soil downward, as the Surface of the Ground declines; and they have been obſerved to abound in almoſt all kinds of Stone, though in a leſs Degree of Depth, than in Clay, Marl, or Coal.

THE Ridges in the old Coal-Works, beginning about ſeven Miles Weſtward from the Heart of *Bath*, will appear by Mr. *Strachey*'s Obſervations on thoſe Works, printed among the *Philoſophical Tranſactions*, and making a Part of N° 360, and N° 391, to be partings of Clay, Stone, or Rubble; as if the Veins were disjointed and broken by ſome violent Shock, ſo as to let in Rubble, Stone, or Clay between them: And by that Gentleman's Calculation, the Traps together, in four Miles in Length, amount to a Mile and a half in Depth; but he don't mention how much one of thoſe Traps falls ſhort of the Ridge that makes it; which was a great Omiſſion in a Man of his reputed Accuracy.

SUCH is the Nature of the SOIL about the hot Springs of *Bath*; and the Land, in general, appears not only richly cloathed, but exceeding fertile; even to the Summits of the higheſt Hills! The Herbage too is ſweet to Admiration; ſo ſweet, that the Mutton from the tops of the Hills, and the Butter from the lower Grounds, have been always celebrated by Strangers frequenting the City, for a peculiar Goodneſs.

THE natural SOIL of *Bath*, is the very Manure made uſe of elſewhere to enrich barren Ground; and a Man who conſiders it maturely, can't well avoid concluding, that its Effluvia forces its Way up, or is attracted through every

Incruſtation

Incruſtation upon it to ſweeten and enrich the Surface of the whole Land.

THIS SOIL, and almoſt every thing peculiar to it, will, as Doctor *Guidott* informs us, ferment on the Affuſion of any Acid; and the ſame SOIL, with its Mixtures and Incruſtations, abounds with FOSSILS of various Kinds; but moſtly with ſuch as are of a SPIRAL FIGURE; and ſuch as our Naturaliſts believe to have been formed in Nautili Shells.

THE Rocks at *Twiverton*, a Village lying about a Mile and a half to the Weſt of the hot Springs, and ſo on Weſtward to *Cainſham*, produce Stones ribb'd and coil'd up like an Adder, which the credulous, as Mr. *Camden* takes notice, formerly believed to have been real Serpents turned into Stones by an imaginary devout Virgin, that bore the Name of *Keina*: I myſelf have found the like Stones in ſeveral Beds of Gravel under the Body of the City; the outſide Scale of ſuch ſpiral Foſſils abound in the marly Soil about two or three hundred Yards to the Eaſtward of the hot Springs, but in a kind of Ore that looks like Silver; and in the very Freeſtone Rocks of the Hills on the North, Eaſt and South Sides of thoſe Springs, I have often ſeen the Moulds of Serpentine Stones, but covered with little Stalactites, or ſparry Iſicles, of divers Shapes, as though Water congealed had made the Vacuum.

MULTITUDES of CONICAL STONES, with Elliptical Baſes, are found in almoſt all the Stratas of Clay and Marl, within the whole Region of *Bath*; they are commonly called THUNDERBOLTS, from a firm Belief that ſome of them fall down from the Clouds every Clap of Thunder, and are of a hard Conſiſtence, of a dark Colour, and when broken parallel to the Baſe, the Surfaces appear like tranſparent Subſtances with an infinite Number of bright Rays iſſuing from the Center, or radiating Point of each Stone, to the Circumference of it; while the outſide of ſome of them appear like Braſs as bright as new coin'd Gold; and theſe have been found in that very Part of the marly Soil, to the Eaſtward of the hot Springs, which produce ſpiral Figures incruſted with an Oar that looks like Silver.

THESE Stones are undoubtedly the very ſame with that which the *Phœnicians*, according to *Herodian*, imagined to have fallen from Heaven, and believed to have been the real Image of the Sun: And from theſe kind of Foſſils it ſeems extremely reaſonable to believe, that the *Grecians* took the Idea

Idea of repreſenting their Deities by Blocks of Stone, terminating in a Point; the *Venus* of *Paphos* eſpecially; whoſe Image, as *Tacitus* deſcribes it in the ſecond Book of his Hiſtory, exactly anſwers the Figure of one of our Thunderbolts.

THIS Image, and the Temple that contained it, was reported to ſtand on the very Spot of Ground, whereon the Goddeſs herſelf landed, carried thither by the Sea, from whence ſhe had been juſt generated: But *Tacitus* declares, that the Reaſon why *Venus* was ſo repreſented was unknown to the Age wherein he lived; and if her Image was not taken from the Conical Foſſils in the Bowels of the Earth, it is highly probable that the Rays over the Sea, when the Sun is ſaid to draw Water, produced it.

FROM the Top of *Mons Badonca* we often ſee this Effect of Nature over the Arm of the Sea, that makes the upper End of the *Briſtol* Channel; and the Scene is generally ſo beautiful at thoſe Times, that one would imagine Heaven and Earth, combined together, could not exceed it. We then ſee the Sea, by the Intervention of the irregular Land next its Coaſts, divided into vaſt Bodies of Water brightened by the declining Sun into extenſive ſmooth Surfaces carrying the Appearance of Fire; from which ariſe dark Conical Rays, intermixed with Beams of Light, promiſcuouſly croſſed with curling Clouds highly ſhadowed below, and edged with reſplendent Light above: And this Phænomena being partly backed with, and ſurmounted by a ſhining Sky, like burniſhed Gold before a luminous Body, riſes between the high Mountains of South *Wales* and the rich Vale of *Somerſetſhire* and *Glouceſterſhire*; both preſenting the Eye with thouſands of fine Objects, whoſe Receſſes, by being penetrated with the Light of the Sun, render the Objects themſelves viſible, diſtinct, and truly picturesque in the midſt of an univerſal Glow, as if the Earth, thus richly decked, bluſhed at the ſuperior Beauties of the other Elements.

THE Beds of Gravel about the hot Springs abound with thin ROUND FOSSILS, generally convex on one Side, and concave on the other; and the convex Sides are always adorned with Lines iſſuing from a radiating Point in the middle, to the Periphery of the Foſſil.

SHELLS are infinite in Number, as well as Shapes; and I have preſerved the flat SHELL of an OYSTER, full four Inches and a half broad, which was cut out of the Body of a Block of Free Stone raiſed from one of the Quarries on that Part of

Camalodunum

Camalodunum where the ſolid Rocks don't begin till fifteen or ſixteen Feet in Depth from the Surface of the Land.

MANY other little MIRACLES of Nature abound in the SOIL of BATH to excite a Man's Curioſity to examine into them; and an Age may be ſpent in a Purſuit of this Kind; ſo abundant are the FOSSILS wherever the Ground is penetrated for Foundations for Buildings, for Wells, or for any other Purpoſe.

NOW if a rich, hard, and firm SOIL, abounding with ſoft ſweet Springs of the fluid Element, and yet naturally drained of its ſuperfluous Water, of every Kind, be proper for a City to be built upon; and if a SITUATION ſheltered from all obnoxious Winds; open to the Beams of the Winter and Summer Sun; purified and cooled with the gentle Breezes of the collateral Winds; and yielding Longevity, good Complexions, Fruitfulneſs and eaſy Child-bearing to its Inhabitants, be proper to place the Body of a City in, then the SOIL and SITUATION of the CITY of BATH may be looked upon to be as perfect, as tho' both had been made by human Art; and as though the latter had been contrived to guard againſt all the Defects pointed out by a Man who, for his ſupreme Knowledge, was ſtiled by ſome the Prince of Phyſicians; while others adored him as a God: I mean the great *Hippocrates*.

CHAP. VIII.

Of the MINERAL WATERS of BATH.

THE Mineral Waters of *Bath* riſe out of the Ground in many Places, and in great Abundance; of which ſome Springs are hot, ſome cold. The HOT SPRINGS to which the City owes its ORIGIN, its CONTINUANCE, and its FAME, boil up in three different Places; and though their Heat is probably owing to the ſame Cauſe, yet they are differently impregnated; and the Heat of every Spring, as well as the daily Produce, is likewiſe different.

THE Spring that riſes up the neareſt to the Eaſt is the largeſt and the hotteſt of all the warm Fountains; for the Water, upon its iſſuing out of the Ground, will bliſter the Skin of a Man; and when the Ciſterns at the Head of the Fountain are filled by the whole Spring, the Water in one of them is often too hot to be endured by the Bathers: The very contrary may be ſaid of the Spring that riſes to the Weſt of the

former: But the Spring that breaks out of the Earth to the South of the ſmalleſt warm Fountain, is of a medium between the other two Springs for its Heat; ſince the Water, upon its riſing out of the Ground, is ſufferable, and never ſo hot in the Ciſtern that receives the whole Spring, but it may be very well endured.

THO' the Heat of theſe Springs is probably owing to the ſame Cauſe, yet it is evident they cannot come from one and the ſame Source, becauſe they don't riſe in the preſent Ciſterns to one and the ſame Level; neither does the keeping the Ciſtern at the Head of any one Spring empty, prevent the Ciſtern at the Head of either of the other Springs from filling in its uſual Time; notwithſtanding all the Springs break out of the Ground within ſo ſmall a Compaſs as the Limits of half an Acre of Land lying in the Form of a Triangle, whoſe Baſe, as it was lately meaſured by ſome accurate Workmen, extends about four hundred and fifteen Feet, its longer Side about three hundred and eighty Feet, and its ſhorter Side about one hundred and ten Feet.

WHEREVER the Sources of theſe Springs may be, this is very certain, that they are conſiderably higher than the Tops of the Bodies of Water formed at preſent by them on their riſing up from the Bowels of the Earth: For the Ebullition of the Springs, and of the chief Spring eſpecially, appear on the Surfaces of thoſe Bodies of Water with a Force and Vehemence equal to that of boiling Water, in a large Furnace, heated by a moderate Fire.

THAT the hot Springs riſe from a very great Depth, and in a perpendicular Manner, through a firm and ſolid Soil before they burſt out of the Earth, is undeniable from their ſtill remaining uninterrupted in their Courſe by the Penetrations that have been made in almoſt every ſquare Perch of Ground round about them, to the Diſtance of five hundred Feet, or more, from the Fountains for Foundations for Buildings, for Wells, and for divers other Purpoſes incident to a compact and cloſe built City of more than two thouſand two hundred Years ſtanding: And more particularly by their not being affected by the grand Penetration made by King *Alfred* round all the leſſer ſunk before and ſince his Time within the Walls of the City.

Of the leſſer Penetrations that have been made ſince that Monarch's Reign, a Common Sewer traverſing the central Part of the Body of the City from North to South, was the chief.

chief. This Sewer was made at the Expence of the Chamber of the City in the Year 1727, and the Drain paſſing between the hot Springs, is many Feet below the bottom of the Baths.

THE Succeſs attending this Work encouraged the late Duke of *Chandos*, the Year after, to make a Sewer for the Uſe of his Buildings; and this Sewer paſſing on the Weſt Side of the ſmalleſt hot Springs, is many Feet below the bottom of the Baths filled by thoſe Fountains: And the ſame Year the late Mr. *Thayer* of *London* ſunk a Canal of ſeven hundred Feet in Length in a Garden belonging to him on the Eaſt Side of the Body of the City; the Bed of which, anſwering one Part of the Bed of the River, was more than twenty Feet below the Beds of the Baths; it was lower than the Bed of King *Alfred*'s Ditch; and it was of a Depth ſufficient to drain every Penetration above the Level of the Surface of the *Avon*, and, at the ſame time, fill ſuch as were below it with the Water of that River.

BUT all theſe Penetrations do not amount to ſuch a ſtrong Proof of the Point in Queſtion, as the great Antiquity of the Springs, and the regular Heat and Quantity of the Water; neither the one nor the other varying the leaſt, let the Seaſon be what it will: And the boiling up of the Water is not only the higheſt Demonſtration of the vaſt Antiquity of the Springs; but, as *Pliny* remarks in the third Chapter of his one and thirtieth Book, a ſure Indication of their Perpetuity.

THE great Depth from which the hot Water, by all outward Appearances, ſprings up, and the vaſt Quantities of cold Water breaking out of the Sides of every Hill round about the hot Fountains, muſt entirely deſtroy an Hypotheſis formerly advanced by Doctor *Guidott*, and a few Years ago repeated by ſome Anonymous Phyſician in the *Tour thro' Great Britain*, that the Source of the hot Springs is upon the Top of one Hill, on the North Side, and upon the Summit of another Hill on the South Side of the Vale wherein thoſe Springs riſe up.

THE Produce of the hot Springs in the Ciſterns that now receive them, ſeems to have been abated within theſe fifty Years laſt paſt, by ſome imperceivable Leaks between the Surface of the Water, when the Ciſterns are full, and the Surface of the natural Ground under them. In the Year 1693 Mr. *Joſeph Gilmore*, a Teacher of the Mathematicks in *Briſtol*, having meaſured the ſeveral Baths, and taken the Gauge of the Water in every Ciſtern, from his Account it

appears, that the Ciſterns at the Head of the chief Spring contained, upon a full Bath, four hundred and twenty ſeven Tons and fifty Gallons; that the Ciſtern at the Head of the ſmalleſt Spring contained, upon a full Bath, fifty two Tons three Hogſheads and ſixteen Gallons; and that the Ciſtern at the Head of the Spring riſing South of the former contained, upon a full Bath, fifty three Tons two Hogſheads and eleven Gallons.

THE Ciſterns at the Head of the chief hot Spring, the principal diſtinguiſhed by the Name of the King's Bath, would, according to the beſt Obſervations of the Bath Guides in Mr. *Gilmore*'s Time, fill with the Water of that Spring in nine Hours and forty Minutes; the Ciſtern at the Head of the ſmalleſt hot Spring, long ſince denominated the Croſs Bath, diſtant from the King's Bath about three hundred and eighty Feet, would fill with the Water of that Spring in about eleven Hours and a half; and the Ciſtern at the Head of the hot Spring riſing South of the former, now called the Hot Bath, but antiently the Common Bath, diſtant from the Croſs Bath about one hundred and ten Feet, from the King's Bath about four hundred and fifteen Feet, would fill with the Water of that Spring in about eleven Hours and thirty Minutes: So that in the Space of four and twenty Hours the Spring in the King's Bath produced about one thouſand and ſixty Tons of Water, and, when *Leland* wrote the ſecond Volume of his *Itinerary*, it turned a Mill; in the ſame Space of Time the Spring in the Croſs Bath produced about one hundred and ten Tons; and in the like Space of Time the Spring in the Hot Bath produced about one hundred and twelve Tons.

THUS the Produce of all the Hot Springs appears each natural Day, to have been about one thouſand two hundred and eighty two Tons of Water, excluſive of what was pumped up, and ran to waſte through the Sluices.

OF the one thouſand and ſixty Tons of Water daily produced by the chief hot Spring, no more than ſeven hundred and thirty two Tons commonly found its way into the Bath, at the Head of it; for the Spring, from the remoteſt Times, was, and is now covered with a ſmall inverted Ciſtern, fixed below the bottom of the Bath; from which Ciſtern the reſt of the Water is conveyed, by a Pipe, into a Drain that conducts it to the River; and by this Contrivance the King's Bath becomes more temperate than the Hot Bath to the Bathers;

thers; which gave riſe to the Error many have run into, that the Water of the King's Bath, is colder than the Water of the Hot Bath.

THE Ciſtern that antiently covered the Spring in the King's Bath having been broke up in the Year 1664, the very inſtant that the Water had its Liberty of flowing, by ſome dextrous Contrivance it threw up Nuts; ſome whereof were black and rotten, others were freſh, and had Kernels in them, and ſome had Shales very green about them; from whence the Inhabitants of the City concluded that the hot Springs were fed by the cold Water of ſome open Spring near a Copice, or Wood's Side; and this Conjecture was made uſe of by Doctor *Guidott*, to ſerve his *Hypotheſis* touching the Source of the hot Fountains; though he accounts for the Admiſſion of the Nuts into the Ciſtern in another Manner, and in his *De Thermis Britannicis*, p. 180, ſuppoſes them to have been drawn into it from the Bath itſelf.

NOTHING can appear more ridiculous than the common Story, ſtill prevailing, touching theſe Nuts, when we conſider the Probability of their being drawn in, and continuing a ſingle Hour, much leſs Years, under a Ciſtern that daily confined one thouſand and ſixty Tons of Water, and, while ſeven hundred and thirty two Tons of it was forcing its Way through every little Crevice into the Bath, three hundred and twenty eight Tons had an eaſy Vent through a Pipe to a Drain that conducted it to the River: Beſides, was it true that the hot Springs are fed by Water, that in any Place run above Ground, would not the Baths be diſcoloured, made colder, or have a greater flux of Water in the wet Winter Weather than in the dry Summer Seaſon?

SOME of theſe Conſequences commonly attend the Fountains of *Okey Hole* in *Somerſetſhire*, and *Holy Well* in *Flintſhire*, both ſuppoſed to be fed by Waters ſoaking into the adjoining old Mines: But not one of them do ever happen in either of the Baths of *Bath*; nor do the hot Springs, in fact, throw up any thing but Scum, and an extreme fine Sand, which, according to ſome Experiments made by Doctor *Guidott*, and others ſince him, the Load Stone attracts, and the Fire kindles into the ſame Flame as it does Sulphur, attended with the like Smell while burning, demonſtrating thereby, that the Sand is principally compoſed of Steel and Sulphur.

AFTER all, the Wells of cold Water about the Baths are the ſtrongeſt Proofs that the hot Springs not only riſe from

a great Depth; but that they are fortified with Ridges againſt the cold Springs: For ſuch Springs, like the Veins in the human Body, ſo fill the Bowels of the Earth, that upon digging almoſt where you will in the Heart of the City, you may meet with one of them at no great Depth from the Surface of the Land.

No leſs than five Springs of cold Water have iſſued out of the Ground, in the Memory of Man, within five hundred Yards of the hot Baths; and it is well known that the Bowels of the Earth contain cold Water within fifty Feet, or leſs, of the hot Springs.

We have an Account in the *Philoſophical Tranſactions*, N° 8, p. 133, of warm and cold Water iſſuing out of the Ground within the Compaſs of half a Yard; one of the hot Springs at *Buda*, in *Turkey*, riſes in an open Pond of cold Water; and our own Country produced a Spring of hot Water and another cold at *Buxton* in *Derbyſhire*, ſo near one another, that you might, as ſome have wrote, at once, put the Finger and Thumb of the ſame Hand, one into hot Water, and the other into cold; tho' now they are blended together, as we read in the *Philoſophical Tranſactions*, N° 407, p. 22: So that, as *Pliny* long ſince obſerved, in the ſecond Chapter of his thirty firſt Book, hot and cold Water riſing ſo near together is a common thing; and there ſeems to be no doubt, but that the Springs producing ſuch oppoſite Waters, run within the Bowels of the Earth between different Stratas of Soil, 'till they are ſtopped in their Courſe by Ridges lying very near one another, and ſo as to cauſe them to break out of the Ground in or near the ſame Place.

Of the cold Springs of Water that run within the Bowels of the Earth, near the Places where the hot Springs of *Bath* break out of the Ground, ſeveral have been intercepted by digging, and found to be of a ſtrong Mineral Quality; and particularly the Springs that feed ſome of the Wells, that have been ſunk ſince the Year 1728, about a Quarter of a Mile to the North-Weſtward of the hot Baths; in the digging of which Wells the Workmen met with ſeveral Veins of Marcaſite, with Beds of Gravel, and, in the ſinking of one Well in particular, with a ſmall Vein of Coal lying about fifteen Feet under the Surface of the Earth.

On the other Hand divers Springs of cold Mineral Water iſſue out of the Ground all round the hot Fountains, as if the whole Earth was of a ſtrong Mineral Quality; and the

neareſt Spring of this Kind, by the Name of FROGS WELL, breaks out of the Ground about ſeven hundred Feet to the Northward of the principal hot Spring.

MONS BADONCA or *Lanſdown* ſends forth a Brook from its South Side, which formerly turned a Mill; it now bounds the Berton of *Bath*, to the Weſtward, by the Name of Muddle Brook; and the Source of this Brook is made partly by a Spring of Water, which, for ſome Mineral Quality, was, in former times, dedicated to *St. Winifred*; the Fountain ſtill bearing the Name of WINIFRED'S WELL; and it is much frequented in the Spring of the Year by People who drink the Water, ſome with Sugar and ſome without.

MUDDLE Brook is augmented by a ſecond SPRING of Mineral Water breaking out of the Ground on its eaſtern Bank, about two hundred and forty Yards from the River *Avon*: About half a Mile to the Weſt of this Spring, there is another which now bears the Title of the LIME KILN SPAW, from the Water riſing juſt by a Lime Kiln: And about two Miles and a half further Weſtward, SPRINGS of Mineral Water break out of the Ground in the middle of the common Road that leads from *Bath* to *Briſtol* on the North Side of the *Avon*.

THE Eaſt end of *Mons Badonca* yields a remarkable Spring of Water, which is conveyed into an Alcove built by the Side of the great Road leading from *Bath* towards *London* for the Uſe of the Publick, and, from the remoteſt Times, it hath borne the Name of the CARN-WELL, the Water of which was always looked upon as impregnated with ſome fine Mineral, and therefore ſo highly eſteemed, that People from far and near were uſed to flock to the Fountain to fill their Bottles and Pitchers at it.

THE North-Eaſt Part of the Vale of *Bath* produces a Spring of Mineral Water now bearing the Name of BATHFORD SPAW, from the Water riſing in the Pariſh of *Bathford* about three Miles from the hot Springs; and it iſſues out of the South-Eaſtern Bank of a large Brook, mixing itſelf in a few Paces with the Water of that Brook, about half a Mile before it diſcharges itſelf into the *Avon*.

THIS Brook receives two other Springs of Mineral Water, one breaking out of the Ground on its Northern Side about a Mile to the North-Eaſtward of *Bathford* Spaw, and the other iſſuing out of its Southern Side about a Mile and a half ſtill further from the ſame Spaw: The remoteſt of theſe Fountains

Fountains being ſituated in the middle of the Village of *Box*, is well known by the Name of FROGS WELL; and the other lying at a Place called *Shockerwick*, formerly bore the Name of ST. ANTHONY'S WELL.

THE Eaſt end of *Blake-Leigh* is remarkable for a SPRING of Mineral Water iſſuing out of it; and this, like the Water of *Carnwell*, hath filled the Bottles and Pitchers of many that have frequented the Fountain: But the Vale at the Back of the ſame Hill is yet more remarkable for another Spring of Mineral Water riſing up in it; and bearing the Title of LYNCOMB SPAW, from the Name of the Village in which the Spaw is ſituated.

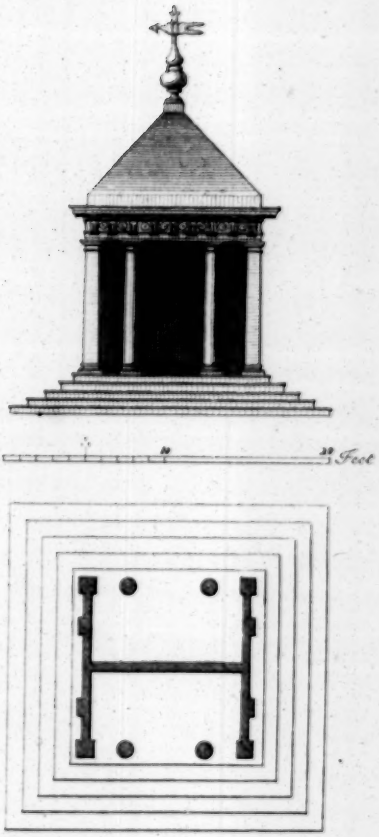
THIS Spring breaks out of the Ground about a Mile to the South of the hot Fountains of *Bath*; and there are other SPRINGS at the Foot of the Eaſt End of *Blake-Leigh*, which, to all outward Appearance, are of the ſame Kind with that of the Grand Spaw above them.

THE known Mineral Waters of *Bath*, and ſuch as are now commonly made uſe of, riſe up in nine different Places, of which three Springs are hot, and the other ſix are cold: The cold Springs break out of higher Ground than thoſe which are hot, tho' with much leſs Affluence, and the higher the Situation of the Spring, the weaker the Mineral Quality of the Water appears to be.

DOCTOR *Guidott* having examined the cold Water of *Frogſwell* in the Pariſh of *Box*, found it to contain the ſame Salts as the hot Waters of *Bath*, as he himſelf hath informed us, in his *De Thermis Britannicis*, p. 154.

THE hot Waters once expoſed to the Air, and thereby growing cold, loſe a very material Quality, which is that of receiving a Purple Tincture when mixed with Galls; a Quality ſuppoſed to be owing to the Gas, or an exalted Vitriolick Steel, which by Taſte and Smell manifeſts itſelf to be in them: And this Acid being likewiſe ſuppoſed to be that which corrodes all the Iron Work in and about the Baths; the ſame corroding Quality appears in ſome of the cold Mineral Waters of the Wells about a Quarter of a Mile to the North-Weſtward of the hot Springs.

BUT if the hot Waters are kept from the Air, and pumped up directly from the Spring, they will preſerve their tincturing Quality, whether the Pump applied to any one Spring diſcharges the Water juſt over the Fountain Head, or at a conſiderable Diſtance from it; from which Circumſtance it ſeems more



The PLAN and ELEVATION of
a Square Pavilion for Bathford Spaw
begun to be Executed A.D. 1746.

more than probable, that the hot Waters will retain all their Ingredients, wherever they are conducted tolerably warm, and well ſecured in their Paſſage from any external Air.

As for the HEAT of thoſe Waters, it can neither be a WORK of ART, nor the EFFECT of PIETY, as the Heathens and Monks in antient Times pretended; and, in their Turns, made Mankind believe: It is really a SECRET of NATURE far beyond the Reſearches of Man, from any thing that yet appears; and therefore a further Enquiry into it would be ſpending Time to no other End, than that of expoſing ones Weakneſs to ſatisfy an impertinent Curioſity.

CHAP. IX.

Of the firſt DISCOVERY of the MINERAL WATERS of BATH, and their having MEDICINAL VIRTUES.

CHANCE being the common Source of ſuch Diſcoveries as bring Mineral Fountains, and the healing Virtues of the Waters to the Knowledge of Mankind, we ſhall find it manifeſting itſelf in a very high Degree at *Bath*; and, in the moſt eminent Caſe leading a moſt ingenious young Prince to one of the greateſt Secrets of Nature, for the Cure of a loathſome Diſeaſe which he laboured under.

THE Story touching this Prince having been ſolemnly handed down to the Elders of the preſent Age, as they received it I will here repeat the Subſtance of it.

"WHILE *Bladud*, the only Son of *Lud Hudibras*, the "eighth King of the *Britons* from *Brute*, was a young "Man, he, by ſome Accident or other, got the Leproſy; "and leſt he ſhould infect the Nobility and Gentry, that at- "tended his Father's Levy, with that Diſtemper, they all "joined in an humble Petition to the King, that the Prince "might be BANISHED the *Britiſh* Court. *Lud Hudibras* "finding himſelf under a Neceſſity of complying with the "Petition of his principal Subjects, ordered *Bladud* to depart "his Palace; and the Queen, upon parting with her only "Son, preſented him with a Ring, as a Token, by which "ſhe ſhould know him again, if he ſhould ever get cured of "his loathſome Diſeaſe."

"THE young Prince was not long upon his Exile, nor "had he travelled far, before he met with a poor Shepherd "feeding his Flocks upon the Downs, with whom, after a

"little

" little Diſcourſe, about the Time of the Day, and the Va-
" riations of the Weather, he exchanged his Apparel, and
" then endeavoured for Employ, in the ſame Way. Fortune
" ſo far favoured *Bladud*'s Deſigns, that he ſoon obtained
" from a Swineherd, who lived near the Place where *Cainſham*
" now ſtands, the Care of a Drove of Pigs, which he in a
" ſhort time infected with the Leproſy; and to keep the
" Diſaſter as long as poſſible from his Maſter's Knowledge,
" propoſed to drive the Pigs under his Care to the other
" Side of the *Avon*, to fatten them with the Acorns of the
" Woods that covered the Sides of the neighbouring Hills."

" BLADUD had behaved himſelf ſo well in his Service,
" and had appeared ſo honeſt in every thing he did, that his
" Propoſal was readily complied with; and the very next
" Day was appointed for putting it in Execution: So that
" the Prince, providing himſelf with every thing that was
" neceſſary, ſet out with his Herd early in the Morning;
" and ſoon meeting with a ſhallow Part of the *Avon*, croſs'd
" it with his Pigs, in token whereof, he called that Place by
" the Name of *Swineford*."

" HERE the riſing Sun, breaking through the Clouds,
" firſt ſaluted the Royal Herdſman with his comfortable
" Beams; and while he was addreſſing himſelf to the glorious
" Luminary, and praying that the wrath of Heaven, againſt
" him, might be averted, the whole Drove of Pigs, as if
" ſeized with a Phrenzy, ran away; purſuing their Courſe
" up the Valley by the Side of the River, till they reached
" the Spot of Ground where the hot Springs of *Bath*
" boil up."

" THE Scum which the Water naturally emits mixing
" with Leaves of Trees, and decayed Weeds, had then
" made the Land about the Springs, almoſt all over-run with
" Brambles, like a Bog; into which the Pigs directly im-
" merged themſelves; and ſo delighted were they in wallow-
" ing in their warm ouzy Bed, that *Bladud* was unable to
" get them away, till exceſſive Hunger made them glad to
" follow the Prince for Food: Then by a Sachel of Acorns
" ſhook, and ſlightly ſtrewed before them, *Bladud* drew his
" Herd to a convenient Place to waſh and feed them by Day,
" as well as to ſecure them by Night; and there he made
" diſtinct Crues for the Swine to lie in; the Prince conclud-
" ing, that by keeping the Pigs clean and ſeparate, the In-
" fection would ſoon be over among the whole Herd: And

" in

" in this Purſuit he was much encouraged when, upon waſh-
" ing them clean of the Filth with which they were covered,
" he obſerved ſome of the Pigs to have ſhed their hoary
" Marks."

" BLADUD had not been ſettled many Days at this Place,
" which from the Number of Crues took the Name of *Swineſ-*
" *wick*, before he, by driving his Herd into the Woods
" for Food, loſt one of his beſt Sows; nor could he find
" her during a whole Week's diligent Search: But at laſt
" accidentally paſſing by the hot Springs, he obſerved the
" ſtrayed Animal wallowing in the Mire about the Waters;
" and on waſhing her, ſhe appeared perfectly cured of the
" Leproſy."

" THE Prince ſtruck with Aſtoniſhment at this, and
" conſidering with himſelf, that if the Cure of the Sow was
" owing to her wallowing in the Mud and Waters, why he
" ſhould not receive the ſame Benefit, by the ſame Means,
" inſtantly reſolved to try the Experiment; and thereupon
" ſtripping himſelf naked, plunged himſelf into the Sedge
" and Waters; wallowing in them as the Sow, and his other
" Pigs had done; and repeating it every Morning before
" he turned out his Herd to feed, and every Night after
" crueing them up: So that in a few Days his white Scales
" began to fall off; and then *Bladud* was convinced that
" the hot Waters had Virtues of the greateſt Efficacy for
" his Diſorder."

" THE Prince therefore, with the ſtrongeſt Hopes of ob-
" taining a perfect Cure for himſelf and Pigs, came daily
" from *Swineſwick* to the hot Springs, bringing Part of his
" Herd with him, and bathing in the Mud and Waters alter-
" nately, till they had all received the Cure he hoped and
" prayed for: After which *Bladud* drove his Swine home,
" and not only told his Maſter who he was; but gave him a
" particular Account of his late Diſorder, and that he, by a
" Miracle of Heaven, was reſtored again to his Health:
" The Prince, at the ſame Time, aſſuring the Swineherd,
" that as ſoon as he ſhould come to the Crown he would
" make him a Gentleman, and give him an Eſtate ſuitable to
" his Dignity.

" THE Swineherd liſtened with great Attention to what
" his Servant ſaid; and notwithſtanding he ſaw a wonderful
" Change in his Countenance to what he had obſerved before,
" yet he could not avoid looking upon him as a Madman,

" and more especially for saying he was the King's only Son: " But *Bladud*, by the Uniformity of his Behaviour, and the " Politeness of his Conversation, so far removed his Master's " Suspicion, that at last he gave such Credit to what he said, " as made him resolve upon conducting him to Court, to be " satisfied of the Truth of it."

" As soon as Matters were prepared for the Journey, the " Prince and his Master set out for the Palace of *Lud Hudi-* " *bras*; and after their Arrival there, it was not long before " *Bladud* found an Opportunity, while the King and Queen " were Dining in Publick, of putting the Ring his Mother " had given him into a Glass of Wine that was presented to " her; which the Queen, after drinking the Liquor, no " sooner perceived at the bottom of the Glass, than she knew " it to be the Token she had given her Son; and with Rap- " tures cried out, where is *Bladud* my Child?"

" At these Words an universal Consternation overspread " the whole Assembly; and while the People were looking " at one another with Surprize and Amazement, the Prince " made his Way thro' the Crowd; and prostrating himself " before the King and Queen, he was thereupon, to the " great Astonishment and Satisfaction of his Master, received " by them, and all the Nobles present, tho' in his Shepherd's " Cloaths, with the utmost Transports of Joy, as the Heir " Apparent to the *British* Crown; but could not be pre- " vailed upon to tell where, or how he got his Cure.

Thus the hot Waters of *Bath*, as well as their having Medicinal Virtues in them, are reported to have been first Discovered; and the Author of *The Bathes of Bathes Ayde* firmly believing the Reality of King *Bladud*, hath traced his Genealogy up to *Adam*; making him the thirtieth Person, in a direct Line, from that common Parent of all Mankind.

But be that as it will, Tradition goes on with informing us, that " when the Rejoicings were over on the happy Event " of *Bladud*'s Return from Exile, and the young Prince " had sent his Master home, loaded with Presents, he began " to sollicit his Father for leave to take a Journey into foreign " Parts, not only to improve himself in the Knowledge " of Things; but to be out of the Way of those that had " been the Cause of his Banishment from Court, the better " to stifle his Resentment for such cruel Usage; and the " King approving of his Son's Designs and Reasons, resolved " upon sending him to *Greece*, as he was a Youth of an ex-

" traordinary

" traordinary Genius, to be inſtructed in the Learning which " the *Grecians* were then eminent all over the World for."

" EMBASSADORS were therefore immediately appointed " to go to thoſe learned People and notify to them the " King's Intention; *Lud Hudibras*, at the ſame time, order- " ing a numerous Retinue, arrayed in the moſt ſplendid " Manner, to attend his Son: But *Bladud* beſeeched his " Father to omit all this, and inſtead of ſending him abroad " as the Heir Apparent of the *Britiſh* Crown, to permit him " to ſet out on his Travels as a private Perſon, dreſſed in " the Habit of a Student deſirous of nothing but the Attain- " ment of Knowledge."

" THE King, after many perſuaſive Arguments, com- " plied with his Son's Deſire; and *Bladud* ſet out for *Greece*, " chuſing *Athens* for his chief Place of Abode, and continuing " eleven Years abroad learning Philoſophy, Mathematicks, " and Necromancy: So that at his return to *Britain*, he was " of great Service to his Father in the Management of the " Government; whereby he learned the Art of Ruling ſo " well, that when *Lud Hudibras* died, and *Bladud* ſucceeded " him, no Monarch could be more capable of governing a " Nation than he was."

" BLADUD had no ſooner aſcended the *Britiſh* Throne, " than he went to the hot Springs where he had got his " miraculous Cure, when in Exile, and made Ciſterns about " them; built himſelf a Palace near thoſe Ciſterns, with " Houſes for the chief of his Subjects; and then removed, " with his whole Court, to the Palace and Houſes he had " erected; which from thenceforward went under the Title of " *Caerbren*, and became the capital Seat of the *Britiſh* Kings."

" AFTER this *Bladud* ſent for his old Maſter, and gave " him a handſome Eſtate near the Place where he lived; " which he ſettled upon him and his Heirs for ever; building " thereon a Manſion Houſe for him, Habitations for his Fa- " mily and Servants, and proper Crues for his Herds of " Swine: Theſe together made a Town, divided into two " Parts, the North Town and the South Town, to which " the Swineherd affixed the Name of thoſe Animals that had " been the Cauſe of his good Fortune; and, to this Day, " the North Part of the Town is called *Hogs-Norton*; but " by ſome *Norton-Small Reward*, from a Tradition that the " King's Bounty was looked upon, by the Swineherd, but " as a ſmall Reward for what he had done for him."

" WHEN these Works were compleated *Bladud* applied " himself to nothing but ingenious Studies, which he pursued " with so much Assiduity, that at last he invented and made " himself Wings to fly with; but in one of his Flights he " unfortunately fell down upon *Solsbury* Church, and, to the " great Grief of all his Subjects, broke his Neck, after a " Reign of twenty Years."

THUS far Tradition; to which such Credit was formerly given by the Natives of *Bath*, that almost every Body believed the whole Story for Truth; celebrated it in their Songs; and instructed their Children in their very Infancy in it, telling them many other Particulars, which, for the Sake of Brevity, I have omitted.

BUT soon after the Restoration of King *Charles* the Second, the Zeal for *Bladud* began to cease; for the famous *John* Earl of *Rochester* coming to *Bath*, the Story of *Bladud* and his Pigs became a Subject for his Wit, and this proved the Cause of striking it out of the Inscription placed against one of the Walls of the King's Bath: And in the next Age, one *Powell*, mentioned with no small Applause in the *Spectator*, N° 14, 31, and 40, having introduced the *British* Prince upon his Stage in *Bath*; and every thing reported of him becoming Matter for that little *Æsop*'s Ridicule; it made the Aboriginal Inhabitants of the City extremely cautious of repeating afterwards what had been so solemnly handed down to them: So that the Tradition is now in a Manner lost at *Bath*.

HOWEVER to be a Town's Born Child of the Place, descended from a Parent whose Origin in the City is beyond any Memorial, is still reckoned, by some, as the greatest Honour an Inhabitant can enjoy; and formerly such a Birth-Right set a Person upon a Level with almost any Body that entered within the Gates of the City: The same Birth-Right made the People exceedingly tenacious of admitting Aliens amongst them, even by Marriage; and some of the old Families of the last Age could ascend their Pedigrees as many Generations back, as the *Welsh* themselves, and, if possible, with more Circumstances attending every Descent, as well as the Branches from it.

THERE is certainly nothing impossible nor very improbable in the Story touching King *Bladud*'s DISCOVERY of the HOT WATERS, and their HEALING VIRTUES; his making the Baths; or his building the City: " All which, says Doctor

" *Peirce*

" *Peirce* in his *Bath Memoirs*, page 175, is every Jot as likely " as that *Charles* the *Great* ſhould find the Baths at *Aix-la-* " *Chapelle* by the Tread of his Horſe, when he was riding a " Hunting, as Monſieur *Blondell* relates: And it may be, " adds the Doctor, the Pigs had a Share alſo in diſcovering " the neighbouring Baths at *Borcett*, ſince they are called, as " the ſame *Blondell* alſo relates, *Thermæ Porcetanæ*, from the " wild Pigs frequently coming down from the neighbouring " Mountains; perhaps, concludes the Doctor, to warm them- " ſelves, or rather to wallow in the hot Waters of *Borcett*, as " *Bladud*'s Pigs had done in thoſe of *Bath*."

It is likewiſe as likely that a Herd of Swine, and particularly a Sow, ſhould lead *Bladud*, by Chance, in his Exile to the Place where he built a City, as that a Sow ſhould lead *Æneas*, by Chance, in his Exile to the Spot of Ground whereon he erected a City: The Story of the *Trojan* Hero ſtands recorded in the *Roman* Hiſtories by *Dionyſius* of *Halicarnaſſus*, and *Titus Livius*, by whom we are told, that when *Æneas* fled from *Troy*, and embarked in queſt of a new Place of Settlement, he no ſooner landed in *Italy*, than a white Sow, that he was about to offer as a Sacrifice to know his future Deſtiny, eſcaped the Sacrificer's Hands, ran away, and led the Hero to the Place deſtined for him; and there he built the famous City of *Lavinium*, ſo denominated from the Name of his *Italian* Wife.

After all, whether the particular Circumſtances of theſe Stories are derived from one another, or whether they are not, the Tradition relating to *Bladud* ſeems nevertheleſs probable; and by its fixing the Antiquity of *Bath* in the beginning of that Prince's Reign, it gives us ſuch a Period as was ſufficient for doing every thing which *Bladud* is reported to have done between his Exile and Inauguration.

The Diſtance between *Swineford*, or the ſhallow Part of the *Avon*, where the young Prince is ſaid to have croſſed that River with his Herd of Swine, and the hot Springs of *Bath*, is about four meaſured Miles and a half; but following the Courſe of the River about two Miles more; and the Diſtance between *Swineſwick* and the hot Springs is about two meaſured Miles and a half.

Swineford lies North-Weſt and by Weſt of *Bath*; *Swineſwick* North North-Eaſt; and while the former Place is remarkable for its bounding to the Weſtward, that part of the County of *Somerſet*, as well as that part of the Hundred of *Bathforum* which

which lies on the North Side of the River *Avon*; the latter is as remarkable for a House which still goes by the Name of King *Bladud*'s Palace.

THE antient Way from *Bath* to *Cainsham* crossed the River at *Swineford*; Queen *Anne*, with her Royal Consort, the Prince of *Denmark*, passed and repassed that shallow Part of the *Avon* in their Way to and from *Bristol* on the first of *September* in the Year 1702; and the Agreement between the Tradition concerning *Bladud*, and all these Places proves, at least, the Antiquity of that Story to be very great; adding, at the same time, all the Probability to it which a thing so immersed in Darkness, and extreme Age, is capable of receiving.

FROM the Hot we now come to the Cold Mineral Waters of *Bath*, and such as have been most famed for their medicinal Virtues; the first of which being the Spring that supplies the *Carn Well*, and that which issues out of the Ground at the East End of *Blake-Leigh*, the first DISCOVERY of them, and also of their Virtues, was undoubtedly owing to the Situation of the Fountain Heads; for *Hippocrates* writes, that of all Waters, those which break out of the Ground direct East are the purest: People therefore seeking after these Waters for their Purity, and, when found, applying them to such Purposes as the purest of cold Water was esteemed to be good for, at length DISCOVERED them to be proper for DISORDERS in the EYES; and as such they have been made use of, from Times immemorial; the Water of *Carn Well* especially.

THIS Water was found, upon Examination by Doctor *Guidott*, to be of an acid Kind, and to curdle Milk; which Qualities appeared likewise in the Water of *Frogs Well*, near the Heart of the City, and in the Water of the Well at *Shockerwick*; and according to our Author all these Waters were esteemed chiefly for their Efficacy in the Cure of Inflammations and Rheums in the Eyes.

THE first DISCOVERY of *Frogs Well* may be carried up to the first DISCOVERY of the hot Springs, but the Virtues of the Water, and also of the Water of *Shockerwick*, came to the Knowledge of the World in some uncertain Period beyond any Memorial, which was not the Case with our modern Spaws.

FOR the first DISCOVERY of the *Lime-Kiln Spaw*, and the medicinal Virtues of the Water, was no earlier than about the Year 1729; in which Year, or near it, one *James Hellier*, a Carpenter of *Bath*, having been troubled with a

Diabetes, he was directed to drink the *Briſtol* Water for its Softneſs; but the Coſt of that Water prevented him from doing it, and ſet him upon enquiring for a ſoft Water nearer home. He was not long before he met with the Spring now called the *Lime-Kiln-Spaw*; of which Water he no ſooner began to drink, than he found great Relief in his Diſeaſe. Mr. *John George*, an Inn Keeper of *Bath*, having had the ſame Diſorder at that time, he drank of the ſame Water, and it had the like Effect upon him: So that the Caſes of theſe two Perſons DISCOVERING a medicinal Virtue in the Water of our *Lime-Kiln-Spaw*, ſeveral People began to drink of it for other Complaints, and thus that Spring, as well as the Virtues of the Water, were firſt reſcued from Oblivion.

THE Proprietor of the Fountain, Mr. *John Hobbs*, a Merchant of *Briſtol*, conceiving great Advantages from the Water, made a Ciſtern about the Head of the Spring, together with proper Conveniencies for drinking the Water and bathing in it; erecting, at the ſame time, a dwelling Houſe near it: But all this was ſcarce done before an Attempt was made to draw down the Spring into lower Land belonging to the late Sir *Philip Parker Long*; and the Experiment ſo far ſucceeded, that part of the Water of this Spaw roſe up in a ſlip of Meadow Land belonging to that Gentleman, who thereupon cauſed a ſmall Porticoe to be erected, wherein People that came to drink of the Fountain might ſhelter themſelves: And thus the *Lime-Kiln-Spaw* was divided in its Infancy into the upper and lower Wells; and a Spring that began to ſtand in Competition with Saint *Vincent*'s Well near *Briſtol* was reduced to little or nothing.

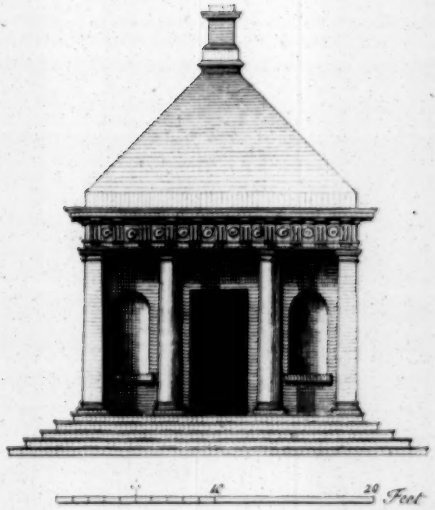
THE DISCOVERY of the *Lyncomb-Spaw*, and the medicinal Virtues of the Water was owing to the following Accident: Mr. *Charles Milſom*, a Cooper of *Bath*, commonly called Doctor *Milſom*, having, in Partnerſhip with four other People, rented an old Fiſh-Pond at *Lyncomb*, for twenty Shillings a Year; and there having been Leaks in the Pond, Mr. *Milſom*, about the latter end of *June* in the Year 1737, ſearched the Ground under the Head of it, then over-ran with Briars, Willows, *&c.* in order to diſcover and ſtop the Chinks; at which Time he perceived a void Piece of Ground, of about ſix Feet long, and three Feet broad, which, as he approached it, ſhook, and looked much like the Spawn of Toads: This, upon Examination, he found to be of a glutinous Subſtance; to have a ſtrong ſulphurous Smell; and to be of the Colour of Oaker.

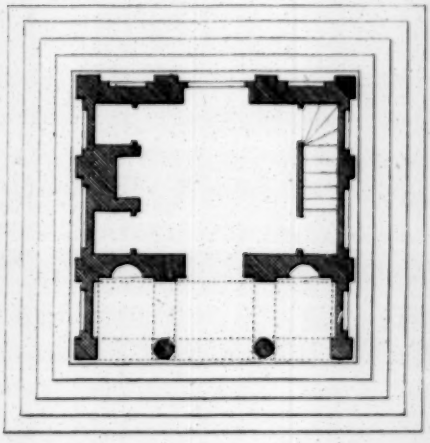
THIS

THIS Slime, as it was not above fifteen Inches thick, Mr. *Milſom* ſoon removed with a Shovel; and then perceiving ſeveral little Springs to boil up, and emit a black Sand, like the filings of Steel or Iron, he dug a ſmall Hole to collect all the Springs together: The Soil he threw out was partly a petrified Earth, in Lumps, which at firſt reſembled Cinders; but when thoſe black Lumps of Earth were expoſed to the Air, and dried, they turned grey, and grew leſs, like pieces of Spunge taken out of Water, ſqueezed and dried. The other part of the Soil was a white Earth, like Chalk, ſo ſoft that he could thruſt his Cane, horizontally, up to the Head in it; but this Strata of white Earth was not above four or five Inches thick; it was about nine Inches under the Surface of the ſolid Ground; and the Water that run thro' it was of the Colour of White-waſh, made with Lime and Water.

THESE things, and the Taſte of the Water, made Mr. *Milſom* conclude it to be a ſtrong Mineral; and the Doctor having aſked Mr. *Palmer*, a Surgeon, ſeveral Queſtions relating to the Methods of trying Mineral Waters, and borrowing a Book of him on that Subject, he began to try the Water of the Spring he had thus opened, by putting a drop of it into a Glaſs of Brandy, which tinged and made it of a purple Hue; and three or four Drops more turned the Brandy as black as Ink. The Doctor tried other Experiments to confirm him in his Opinion; and as he was very much troubled with the Gravel, ſo he reſolved to try the Water in his own Caſe; he drank of it, and ſoon found great Benefit by it, which induced him to recommend it to others, who alſo drank of it; ſo that in a ſhort time the Water was known to have medicinal Virtues, of great Efficacy, in ſeveral Caſes.

BUT that which made this Water moſt talked of, in the Year 1737, was the Doctor's making Punch with it, at an Entertainment made by him at the Fiſh-Pond, juſt above the Spring, for ſeveral of the chief Tradeſmen of *Bath*, and their Wives; for he knowing the Effect the Water mixed with Brandy would produce, reſolved to ſurprize his Friends with it: Proper Ingredients for a Bowl of Punch were therefore put upon the Table, and, ſeparately, approved of by the Company; after which the Doctor put them together in the Sight of every Body preſent; when, to their great Surprize, the Punch inſtantly turned of a blackiſh purple Colour, and no one dared to taſte it:—However, after ſome merry things had





The Plan and Elevation of the Lime Kiln Spaw Porticoe, with the House of the lower Well, near Bath As it was first Designed.

d Arch.

P. Fourdrinier Sculp.

had paſſed, the Doctor, to ſave the Liquor, explained the Reaſon of its Colour; and proving the Truth of what he had ſaid at the Fountain Head, the Punch was then drank with no little Mirth and Jollity.

THIS being rumoured abroad it occaſioned Doctor *Hillary*, the next Year, to make a more particular Enquiry into the Nature of the Water; and on his finding it to be a ſtrong Mineral abounding with medicinal Virtues not much unlike thoſe of the *Geronſtere* in *Germany*, he firſt poſſeſſed himſelf of part of the Property of the Spring, with the Land about it; and then brought the original Proprietor into an Agreement to raiſe, at their joint Expence, a lofty Edifice over the Fountain to reſemble, in ſome Meaſure, the Building by the Well of *Geronſtere*.

BUT alas! to make a proper Foundation for the Building, the Spring was in effect ruined: For the Ground about it being weak, and unable to bear a great Weight, part of it was piled, at leaſt eight Feet deep, to ſuſtain the Burthen of the Edifice; which was no ſooner finiſhed, at the Expence of about fifteen hundred Pounds, than the following Inſcription was placed over the Fountain.

The Medicinal Virtues of
this Water were
Firſt Diſcovered by
William Hillary. M. D.
A. D. 1738.

IF Doctor *Hillary* had not taken upon him more of the Architect than the Phyſician in this Work, and had been contented to copy the Works at *Geronſtere* as we find them inſerted in the firſt Volume of the *Gallantries of the Spaw*, p. 168 and 173, without adding to the Magnificence of the Deſign; *Lyncomb-Spaw* had undoubtedly remained a fructile Spring to the great Advantage of the Proprietors, and of Mankind in general.

ABOUT a Year or two after the Diſcovery of *Lyncomb-Spaw*, one *Arnold Townſend*, a Miller of *Bathford*, began to clear a certain Piece of Ground, part of a ſmall Eſtate purchaſed by him in that Pariſh, of an Aſh Bed which grew upon it: And one Mr. *Hull* of *Berfield*, near *Bradford*, having been at that Time at *Bathford*, as he was amuſing himſelf with ſeeing the Wood cut down, he obſerved a Spring of Water in the midſt of it, which diſcoloured every thing it

ran over, and made him conclude that it was ſtrongly impregnated with ſome ſort of Minerals.

In this Opinion he was more and more confirmed on trying a few Experiments with the Water; and this encouraged him to perſuade the Miller to ſend ſome of it to *Oxford*, and other Places, to have it examined by Perſons of greater Skill, which was accordingly done: And the Water appearing what Mr. *Hull* conjectured it to be, the People in the whole Neighbourhood of *Bathford* began to try it in all manner of Caſes; and its firſt medicinal Virtue was, by ſuch Trials, Discovered in the Cure of ſeveral Wounds and running Sores.

Then the Spring was dignified with the Title of a *Spaw*; and the Miller ſelling his Eſtate to one of the *Bath* Phyſicians, the Spaw received ſome ſmall Improvements by building, but rather for the Doctor's own Amuſement and private Uſe, than for the Convenience of the Publick.

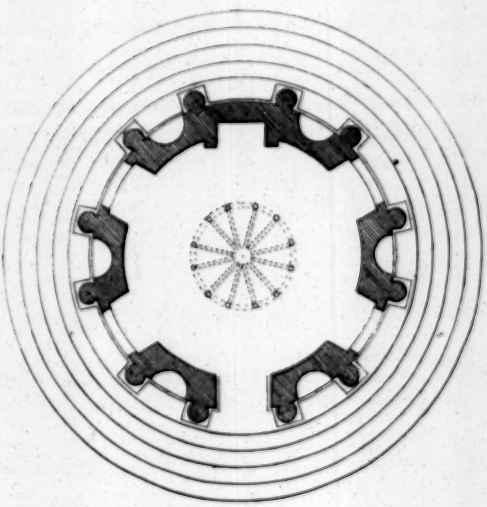
The Efficacy of this and all the other Mineral Fountains of *Bath* have, from the Times of the firſt Diſcovery of their having medicinal Virtues in them, been experienced in ſuch Variety of Caſes, that there are few Diſeaſes incident to Mankind, but one or the other of them is now well known to be good for.

CHAP. X.

Of the Physical Plants of Bath.

Where Mineral Waters of different Kinds riſe out of the Earth in ſo many Places, and with ſuch vaſt Affluence, as they do at *Bath*, it ſeems to be no more than a natural Conſequence for the Soil of the whole Region to produce great Variety of Phyſical Plants; and accordingly among the Traditions of the Place, there is one informing us that the back part of *Blake-Leigh* was antiently nothing but a natural Phyſick Garden, while the other Parts of the Hills and Vales of the City abounded with Plants of the ſame Kind with thoſe that grew in that Garden.

Doctor *Johnſon*'s *Mercurius Botanicus*, printed in the Year 1634, is a Demonſtration that the learned World knew of more Phyſical Plants at that Time peculiar to the Soil of *Bath*, than to any other Region of *Britain*:—And it was formerly a common Obſervation that Nature produced in the Fields, the Hedges, and the Woods round about the hot Springs,



The PLAN and ELEVATION of
a Duodecastyle Edifice for preserving the Casa Rotella of
Doctor Milsom at Lyncomb Spaw near Bath

Springs, almoſt every Shrub, Plant, or Flower that could be met with in the choiceſt of Gardens.

By the Catalogue of Plants in the above-mentioned Tract it appears that the Rocks and Walls of *Bath* produce Wall-Rue, or Tentworte; Rock Creſſes, or dwarf dayſe leaved Lady Smock, wild White Hellebore; and Navillwort, or Kidneywort: That the Hills yield Horſe Shoe; Fly Satyrion; Onion Aſphodill; and Onion Green Starflower: That from ſome of the arable Grounds Hedgehogge Parſley ſpring up: That the low Paſture Fields produce Meadow Saffron: That the Woods yield the wild Cherry Tree; Quackſalvers Turbith, or Water Spurge; and great Wood Vetch, or Fetch: And that the Ditch Sides, the Rills, and the moiſt Places which are ſometimes made by the Acceſſion of decayed Weeds, or ſuch other things as generally obſtruct the common Water Courſes, are productive of Impatient Cukowflower, or Lady-Smock; ſmall Water Saxifrage; round leaved Water Pimpernell; and Horſe Tail Coralline.

It would be almoſt endleſs to enumerate the other Plants naturally growing in the Places with thoſe I have named; and therefore I ſhall conclude this Chapter with obſerving that ſeveral People maintain themſelves by collecting, for the Apothecaries, ſuch Phyſical Plants as the Region round about the hot Springs are abundantly enriched with.

CHAP. XI.

Of the general Form and Size of the Body of the City of Bath.

The Group of Building that now conſtitutes the Body of *Bath*, ſtands upon a piece of Ground, of an Hexagonal Form, encompaſſed with a Stone Wall; the Sides of which Figure are curved and unequal, the longeſt and the ſtraiteſt of them fronts the North; and the publick Ways traverſing the central Part of the *Polygon*, from North to South, as well as from Eaſt to Weſt, forms the Hieroglyphical Figure of the Antients that repreſented the Principle of all Evil, and their Deliverance from it.

This was a Figure compoſed of the Letter T, ſuſpended by the Link of a Chain; and, as the Author of the Hiſtory of the Heaven obſerves, the *Egyptians* hung it round the Neck of their Children, and ſick People; they placed it near

to thoſe to whom they wiſhed Life and Health; and they applied it to the Fillets with which they wrapped up their Mummies.

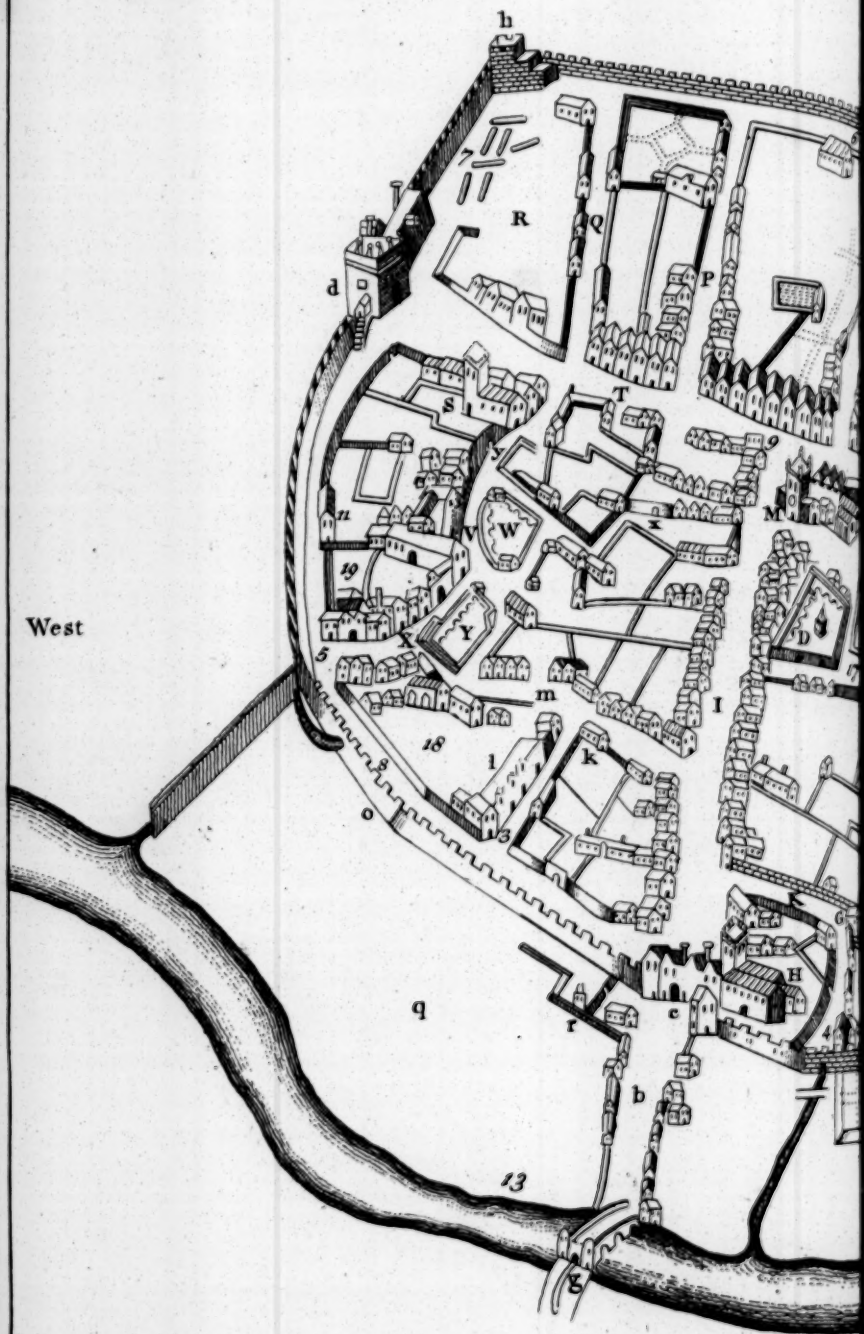
IT is therefore credible, ſays Monſieur *Pluche*, the Author of the Hiſtory above-mentioned, "That the T of the Figure, "thus made uſe of by the *Egyptians*, appeared to them as the "Beginning and Abbreviation of *Typhon*, the Name of the "Symbol, which thoſe People not only made the Principle "of all kind of Diſorder; but the Author of every Phyſical "Evil they could not avoid, as well as every Moral Evil they "did not care to lay to their own Charge; and that the "Chain that confined it ſeemed to them the Mark of an "aſſiſtant Power, intent upon diverting all manner of Evil "from them: This Cuſtom, adds our Author, of bridling "the Powers of the Enemy, and of hanging a Captive *Typhon* "about the Neck of Children, of ſick Perſons, and of the "Dead, appeared ſo beneficial, and ſo important to the "*Egyptians*, that, as he concludes, it was adopted by other "Nations."

NOW to ſee a Captive *Typhon* repreſented in the Body of the City of *Bath*, is no more than what we may expect; eſpecially ſince it ſo well expreſſes the real Nature of a Place, bleſſed with the Means of reſtraining the Diſeaſes of Mankind; and diverting the Evil from them in almoſt all Caſes that afflict the human Body.

THE Size of the irregular *Polygon* into which the Body of the City is formed, appears from a Survey taken of it in the Year 1725, by Mr. *Reynolds*, for his Grace the Duke of *Kingſton*, to be about twelve hundred Feet in Length, between its Eaſt and Weſt Angles; by about eleven hundred and fifty Feet in Breadth, between its North and South Sides: And as a View of the City was taken in the Reign of Queen *Elizabeth*, to illuſtrate *The Bathes of Bathes Ayde*, ſo the reprinting that View will explain, and perhaps better confirm what hath been ſaid touching the Body of it, than any of the more modern Draughts: I have therefore copied it, as in the following Print; and therein the Reader will find the North Side of the Hexagonal Figure I have been deſcribing, marked with the Letters h and i; the Streets forming the Letter T, denoted by the Letters I. N. and T; and the publick Ways repreſenting a Link of a Chain ſuſpending the Letter T, diſtinguiſhed by the Letters O and P, and by the Figures 6 and 9.

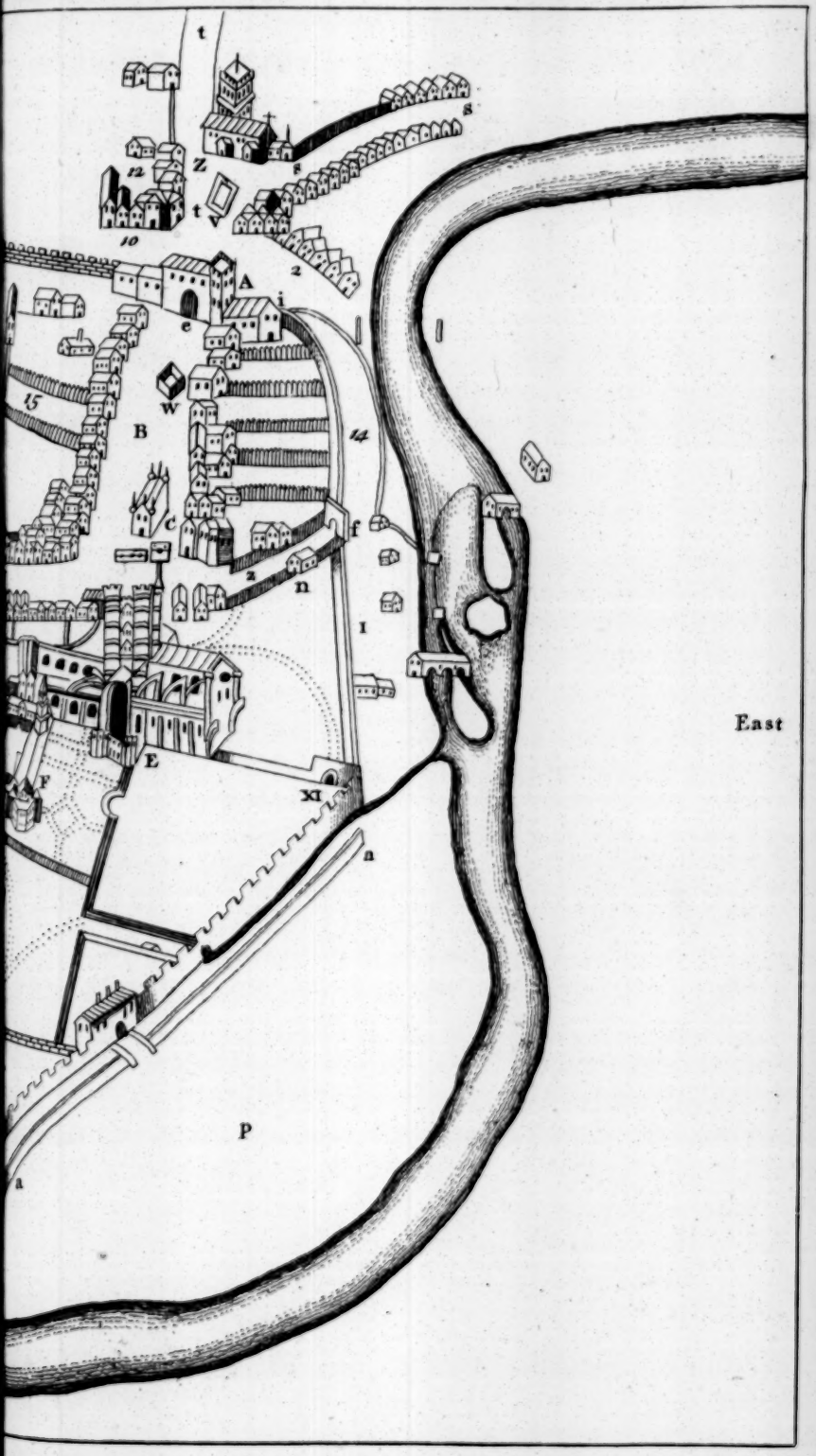
THIS

A Copy of Doctor Jones's VIEW of the CITY of



Y of

TH, as it was Published in the Year MDLXXII.



THIS Captive *Typhon* was ſometimes repreſented as detained by a Hand; the Body of *Bath* conſidered therefore as a Hand, the Thumb will appear in the publick Way marked with the Letter B, the Fingers in the other publick Ways, marked with the Letters O, P, and Q, and with the Figure 7; and there are many other Conformities between the Symbolical Figure of the evil Principle of the Antients chained up, and the Hexagonal Figure of *Bath*, which I ſhall purpoſely omit in this Eſſay, where Brevity is only intended.

THE re-printing Doctor *Jones*'s View of the City may be the Means of informing Poſterity of ſeveral things already grown obſolete; it will demonſtrate the State of *Bath* ſoon after the Reformation; and it will ſhew many People now living how inconſiderable it was ſo far back as their own Memory will carry them; ſince, by this View, the Body of the City, with the Suburbs without the North and South Gates, muſt appear to them to have received little or no Addition, by building, between the Time it was taken, and the beginning of the preſent Century.

AT the ſame time that Mr. *Joſeph Gilmore*, of *Briſtol*, meaſured the Baths, and gauged the Water in the ſeveral Ciſterns, he took a Plan of the City; and the Year after he publiſhed a new View of *Bath*; in which the Suburbs appear ſmall, and the Body of the City but very thinly covered with Buildings, few more than in Doctor *Jones*'s View; and thoſe ſo mean, and of ſo little Value, that the ſecond beſt Houſe within the Walls having not long before been the Property of the then Lord *Lexington*, he aſſigned it over to one Mrs. *Savil*, in lieu of a Legacy, of one hundred Pounds, which he was to pay her; and that Houſe, commonly called *Skrines* lower Houſe, becauſe it became the Property of Mr. *William Skrine*, an Apothecary, on his marrying Mrs. *Savil*, not only made the Habitation of her Royal Highneſs the Princeſs *Caroline*, in the Spring Seaſon of the Year 1746; but of the ſame Princeſs, and her Siſter, the Princeſs of *Heſſe*, in the Autumn Seaſon of the ſame Year.

THIS Houſe ſtands by the Figure 5 in Doctor *Jones*'s View of the City; ſome of the parts of which View he thus deſcribed:

A. The Church of Saint *Mary* by the North Gate.
B. *High* Street.
C. The Market Houſe.
D. The *King*'s Bath.
E. The Church of Saint *Peter the Apoſtle*.
F. The Abbey.

G.

G. *Abbey* Gate.
H. The Church of Saint *James the Great*, by the South Gate.
I. *Stall* Street.
K. *Abbey* Lane.
L. The Tennis Court.
M. *Stall*'s Church.
N. *Cheap* Street.
O. *Locks* Lane.
P. *Vicarage* Lane.
Q. *Spurriers* Lane.
R. The *Timber Green*.
S. The Church of St. *Michael*.
T. *Weſt-Gate-Street*.
V. Saint *John*'s Hoſpital.
W. *Croſs* Bath.
X. *Lepers* Bath.
Y. Hot Bath.

STALL's Church was probably dedicated to Saint *Paul*, and belonged to a Pariſh of that Name in the Center of the Body of the City; the Parts of which City that were neither named nor referred to by Doctor *Jones* were as followeth.

Z. Saint *Michael*'s Church belonging to the Pariſh of that Name lying without the North Gate of the City.
a. a. Part of a Ditch on the outſide of the Wall that ſurrounded the Body of the City, long ſince filled up, and perhaps miſtaken for a Bog by ſuch as dug into it in Mr. *Glanville*'s time.
b. *Horſe* Street in the Berton of *Bath*; which Berton appeared to *Leland* in the Year 1542 as Meadow Land home to the Street.
c. *South* Gate, juſt without which, the remains of a Draw Bridge were found within our own Memory.
d. Weſt Gate.
e. North Gate.
f. Eaſt Gate.
g. Saint *Laurence*'s Gate, to the South of which *Leland* deſcribes a long Street that ſubſiſted in the Year 1542, and extended againſt the North Side of *Blake-Leigh* as a Suburb to *Bath*.
h. *Gaſcoyn*'s Tower.
i. *Counter*'s Tower, but hid by the adjoining Church.
l. St. *Catharine*'s Hoſpital.
m. *Bell Tree* Lane.
n. The Grove.
o. That part of the City Wall where a growing Rock is ſhewn.
p. A large Meadow called the *Ham*, and making one part of the Berton of *Bath*.
q. A ſmall Meadow called the *Ambrey*, another part of the Berton of *Bath*.
r. The *Ambrey* Houſe.
s. s. *Waldcot* Street.
t. Z *Old* Street.
Z. t. *Broad* Street.
u. St. *Michael*'s Conduit.
w. St. *Mary*'s Conduit.
x. *Croſs Bath* Lane.
y. Saint *Michael*'s Street, or rather Lane.
z. *Fiſh Croſs* Lane.
1. *Lot* Lane.

2. *Boat-ſtall* Lane.
3. *Bynebury* Lane.
4. St. *James*'s Street.
5. *No where* Lane.
6. St. *Mary*'s Rampire.
7. *Gaſcoyn*'s, or rather St. *Michael*'s Rampire.
8. St. *James*'s Rampire.
10. *Berton* Lane, the antient Way to *Berton* Houſe, or the Farm Houſe of the Berton of *Bath*.

THE common Sports of *Shrove* Tueſday, or the Day whereon our Anceſtors uſed to confeſs their Sins for the religious Obſervation of *Lent*, were carried on in the *Ham* 'till within our own Memory; one of which being throwing at Cocks, that barbarous and unmanly Cuſtom ſeems to have taken its Riſe from the Modern *Jewiſh* Cuſtom of ſacrificing thoſe Birds on their great Day of Expiation, when the Maſter of every Family taking a Cock in his Hand, ſtrikes it thrice on the Head, and then the reſt of the Family join in killing it. This Meadow contains about five and twenty *Engliſh* Acres of Land; and upon opening the middle of the Ditch a. a. in the Year 1740, we found a Rocky Foundation, out of which a fine cold Spring roſe up, and, in all probability, it filled that part of the Ditch with pure Water.

ABOUT the middle of the South End of the *Ham* there is a hard ſhallow Place in the *Avon*, and according to a Tradition now ſubſiſting, the great Road leading from *Bath* to the weſtern Part of the Kingdom, croſſed the River there before the Bridge juſt below it was built; the Way to that Ford turning from *Stall* Street, and paſſing thro' Abbey Lane and St. *James*'s *Street* to it.

THE natural Ground by Saint *Mary*'s Church, is at leaſt forty Feet above the Surface of the Water of the *Avon*; the Torrent of which, and a great one it is after heavy Rains, coming in a Line for more than two Miles in Length from the North Eaſt, and directing itſelf full againſt the hot Springs, had long ſince waſhed them away, if they had not riſen out of a firm Soil: But ſuch was the Kindneſs of Providence, that tho' the Water of the River ſoftened the Foundation of the lofty part of the Hill, at the Foot of which the Body of the City is ſituated, ſo as to cauſe the Eaſtward Side of it to ſlip down, even to the End of *Waldcot* Street, yet there the Land became ſo firm as to reſiſt the Force of the Stream, and turn the threatning Torrent.

FROM the middle of *Lot* Lane, marked with the Figure 1, round by the South to Weſt Gate, or near to thoſe Points,

the Wall that ſurrounds the Body of the City is upon one Level, and I take it for granted that the Foot of *Mons Badonca*, or *Lanſdown*, extended ſo far; or rather that the common Floods of the *Avon* reached the curving Line which this part of the Wall deſcribes: The Ditch without it was, in moſt places that I have examined, about fourteen Feet in Depth; and if the Land within the Body of the City had not been naturally hard and firm, the Wall that environs it could not have ſurvived the day of its firſt Erection: So that every thing contributes to prove the Solidity of the Soil of *Bath*, and diſprove the vulgar Opinion that the City is built upon a Bog; through which it has been imagined, for I know not what Reaſon, that the Walls of the Ciſterns about the hot Springs have been raiſed to their preſent Levels.

IT has likewiſe been imagined that the Beds of the bathing Ciſterns were raiſed from the Bottom of the ſame Bog to their preſent Altitudes; and that this, as well as the Building of the Walls of thoſe Ciſterns, was done by the conſummate Art, and indefatigable Induſtry of the *Romans*; Mr. *Glanville* acquanting the *Royal Society* with the very Ingredients in the Mortar for the Work; and telling them, in the Letter above quoted, that the Cement was made of Tallow, Clay, Lime, and beaten Bricks.

THAT the Bed of the whole City has been raiſed conſiderably, and, with it, the Beds of the *Baths*, is very evident; but this will be ſhewn hereafter to have been from the Viciſſitudes of the Place, no City whatever ſuffering more than this has done.

THE Superficial Content of the Ground on which the Group of Building now conſtituting the Body of the City ſtands, amounts to about five and twenty *Engliſh* Acres; the Wall that ſurrounds it is about three thouſand eight hundred Feet in compaſs; and the irregular Polygon which this part of the City makes, is, by the Streets forming the Letter T within it, divided into three principal Parts, like the Diviſion of the Human Face into Forehead and Cheeks. The Monks of *Bath*, ſo far back as *Edward* the *Confeſſor*'s time, poſſeſſed the Eaſtward Part of the City thus divided; the Poor ſeeking Relief from the hot Waters poſſeſſed the Weſtward Part; and the King's Burgeſſes, with others of a lower Denomination, occupied the Northward Part.

HOW the Body of *Bath* came to receive its preſent general Form and Size will be hereafter ſhewn in treating of the Works

Works that firſt conſtituted the City; together with ſuch as were, from time to time, performed by thoſe that re-edified or adorned it, after it had ſuffered Deſolation, and other dreadful Effects of War in the Time of the *Romans*, *Saxons*, *Danes*, *Normans* and their Succeſſors.

CHAP. XII.

Of the SHAPE of the detached PARTS of BATH; with their SITUATIONS, BEARINGS, and DISTANCES from the hot Springs of the City.

THE City of *Bath*, or rather the principal Part of it, don't appear to have had ſuch a ſmall beginning as the Cities in general in the early Ages of the World; but from its firſt Foundation to have conſiſted of a large Body, with the hot Springs in the Center, and ſeveral detach'd Parts immediately ſurrounding it; ſuch as *Haulway*, *Waldcot*, *Charlcomb*, *Bathwick*, *Hamton*, *Claverton*, *Farleywick*, *Limplyſtoke*, *Iford*, *Telsford*, *Southſtoke*, *Duncarnton*, *Coſton*, *Solford*, *Northſtoke*, *Langridge*, *Tatwick*, *Wolley*, and *Swineſwick*.

AS the City, or any of its original Parts, increaſed ſo as to make it neceſſary to tranſplant ſome of the Inhabitants to their utmoſt Borders, the People that were, from time to time, removed ſeem to have ſeated themſelves firſt at the Feet, and in the Combs of the internal Sides of the Hills that firſt ſurrounded the Area in which the hot Springs boil up; and next in the Valleys at the Feet, and in the Combs of the external Sides of the ſame Hills; as well as in the warm and fertile Places of the next adjoining Hills and Vales.

BY theſe means the Body of the City ſeems to have been firſt environed with *Weſton*, *Widcomb*, *Lyncomb*, and *Twiverton*: And ſecondly with *Kelſton*, *Eaſton*, *Bathford*, *Freſhford*, *Henton*, *Wellow*, *Ingleſcomb*, *Stanton Prior*, and *Newton*.

ON the other Hand, ſuch as were tranſplanted from the original detached Parts of the City, ſeem to have thus ſeated themſelves: The People from *Claverton* ſeem to have removed to *Comb*; from *Southſtoke* to *Combhay*; from *Duncarnton* to *Carnecot*, *Prieſton*, *Welmarſton* and *Camerton*; from *Iford* to *Farleigh*; from *Telsford* to *Norton*; and from *Swineſwick* to *Catharine*.

ALL theſe Places becoming new detach'd Parts of the City, there is no doubt but that the Names of them were

ſignificant and expreſſive of the very Places themſelves, or of the Inhabitants that reſided in them; and as ſuch I ſhall endeavour to explain thoſe Names.

HAULWAY, the firſt original detach'd Part of *Bath*, was formerly a Village of itſelf lying partly on a Beach at the Foot of *Blake-Leigh*, and partly againſt the North Side of that Hill, ſo as to form the two ſhorter Sides of a plain Triangle: It ſtands about the third Part of a Mile South from the hot Springs; and the Initial of its Name imports the Sun. This Village, with thoſe of *Widcomb* and *Lyncomb*, were united together in the Reign of Queen *Elizabeth*; and at the time of that Union they were made part of the Rectory of *Bath*.

WALDCOT, another original detach'd part of *Bath*, is a *Saxon* Name ſignifying Cottages belonging to a Grove; and the Village thus named being of the Shape of the Letter Y inverted, bears North and by Eaſt half eaſterly from the hot Springs, at the Diſtance of about three Quarters of a Mile from them: It ſtands upon the great *Roman* Foſs Road; and it begins juſt before that Road divides itſelf into two Branches, the firſt running Southward through the County of *Somerſet*, and the ſecond running Weſtward to the antient Trajectus, by which People croſſed the *Severn* to *Venta Silurum*.

THE Buildings of *Waldcot* have an eaſtern Aſpect, and the River *Avon* runs juſt below them, while a ſtupendous Cliff of Stone, whoſe Summit is now called *Beacon* Hill, backs the whole Village.

THIS Hill riſes up on a declining Branch of *Mons Badonca*; its antient Name was *Carnhill*, ſo denominated from the Fires lighted upon it in the Times of Paganiſm; and it is remarkable for the Defeat of thoſe *Saxons* upon it, who, in Breach of publick Faith, had beſieged *Bath* in the Reign of King *Arthur*, in or about the Year of Chriſt 520.

FOUR Miles Southweſtward of this *Carnhill* there is a ſecond of the ſame Kind, but much more ſtupendous, and much more conſpicuous: It goes by the Name of *Duncarn*, and it is a vaſt natural Mount upon a declining Branch of *Camalodunum*. From this *Carnhill* a Village juſt below it was denominated *Duncarnton*; and this Village having been one of the original detach'd Parts of *Bath*, and forming a North and South Line, terminated at the South End with the Pariſh Church, is ſituated at the Bottom of a Valley; bears South Weſt and by South, three Quarters weſterly from the hot Springs;

Springs; is about four Miles diſtant from them; and lies by the Side of the ſame *Roman* Road that *Waldcot* is built upon.

CHARLCOMB is a Village ſituated in a great Dent of *Mons Badonca* at the Eaſt End of that Mountain; and its Shape anſwers that of the two ſhorter Sides of a plain Triangle. The Village lies direct North of the hot Springs, at the Diſtance of about a Mile and a half from them; and it ſeems to have had its Name from the Largeneſs of the Comb in which it is built.

BATHWICK, or, as the *Britons* called it, *Kaerbadus*, being another original detach'd Part of *Bath*, its Name ſeems to indicate it to have been the Fortreſs of the City: It is ſituated juſt overagainſt *Waldcot*, and the Buildings traverſing the Bottom of *Nant Badon*, form a Line at the Foot of the internal Side of *Camalodunum*, terminated to the Weſtward by the Church, and divided to the Eaſtward into two ſmall Branches: This Village bears North Eaſt from the hot Springs; it lies about two thirds of a Mile from them; and the Lands belonging to it extending from the River to the Top of *Mars*'s Hill, makes one entire and compact Lordſhip on the Eaſt Side of the Body of the City: It was formerly the Property of the late Earl of *Eſſex*, but now it belongs to the Earl of *Bath*; and as many of the Citizens of *Bath* have already beautified the Village by their little Places of Retirement in it, ſo nothing is more probable than that the higher Lands of the whole Lordſhip will ſoon be inriched with nobler Villas, and the lower Grounds be covered with ſuch Structures as will augment the Body of the City, and become the chief Beauty of *Bath* in reſpect to her Works of Architecture.

HAMTON bears North Eaſt and by Eaſt, three quarters Eaſterly from the central Part of *Bath*, and lies at the Foot of the North End of *Camalodunum*, at the Diſtance of about two Miles from the hot Springs. The Name of this Village, in effect, demonſtrates it to have been a Town belonging to the *Ham* in the Berton of the City; as ſuch we may very reaſonably ſuppoſe it one of the original detach'd Parts of it; and its general Shape is like that of *Bathwick*.

THE River *Avon* forms the out Line of a parabolical Figure before the End of *Hamton*; and the extreme Banks at the Head of that Figure are adorned with two Villages, which, with that of *Hamton*, anſwer the Angles of an Equilateral Triangle, whoſe Sides are every one about three quarters of a Mile in Length.

CLAVERTON, another original detach'd Part of *Bath*, is ſituated almoſt at the bottom of the external Side of *Camalodunum*, at the Diſtance of about two Miles and a half Eaſt South Eaſt from the hot Springs. The Name is compounded of the *Roman Clavis* a Key, and the *Saxon Tun* a Town; and the Buildings of the Village having an Eaſtern Aſpect, they, at the ſame time, form a ſingle Line juſt below the Pariſh Church. The Manſion Houſe is a venerable Structure; it was formerly the Seat of Sir *William Baſſet*; and in the time of the Civil Wars a Canon, placed on the Hill overagainſt the Village, was ſo well directed againſt the Eaſt Front of the Houſe, that, when diſcharged, the Ball, piercing thro' the outer Wall of the Hall, paſſed over the Table at which Sir *William*, Sir *Edward Hungerford*, and ſeveral other Gentlemen were then ſitting at Dinner, and lodged itſelf in the Breaſt Wall of the Chimney, without hurting any one Perſon in the Room.

FARLEYWICK is ſituated on the top of the Hill from which the above-mentioned Canon was diſcharged; it bears Eaſt and by South, half Southerly from the hot Springs, and is about three Miles and a half from them: The Houſes are few in Number, but ſuch as are there form a long Line; and the Name indicates it to have been the chief Place of Habitation belonging to the whole Hill; the modern Name of which being *Far-Leigh*, it implies the furtheſt Piece of high Paſture Land, lying in common, from the Body of the City Eaſtward: On the other Hand its ancient Name of *King's-Down*, ſeems to have been ſo denominated from *Bel*, as King of the heavenly Bodies, and *Dunum*, a Hill; ſince a great Dent in the South End of it ſtill goes by the Name of *Belcomb*; and ſince other Names applicable to the Sun, are yet preſerved in the Names of ſome of the Places on the Top of the Mountain.

BELCOMB is inriched with the Houſe and Work-Houſes of a very eminent Clothier; and a ſmall Pavilion in his Garden may be looked upon as a Model of the Octoſtyle Monopterick Temple of *Delphos*, after it was covered with a Tholus, by *Theodorus*, the *Phocean* Architect.

LIMPLEYSTOKE, for the chief part, forms a Line in the Bottom of *Nant Badon* on the Weſt Side of the River *Avon*, and is rendered venerable by the quick Riſe of *Strouthill* to the Weſt, and *King's-Down* to the Eaſt: The Village ſpreads itſelf againſt the Side of the former, and the Church being built on the Summit of the Mountain at a conſiderable Diſtance from the Houſes, the People, to account for its Situation, tell us,

us, that the ſacred Pile was intended to be erected in the Valley; but ſome inviſible Spirits pulled down by Night, whatever was ſet up by Day, and carried the Materials to the Place where the Church now ſtands.

THIS Village bears South Eaſt and by South, a third Southerly from the hot Springs; it is about three Miles and a Quarter from them; and in former Times it was ſevered from the Hundred of *Bathforum* and made part of the County of *Wilts*. Its Name ſeems to imply the Grove of *Diana*, ſince the *Saxon Stocce* imported the hollow Stem of a Tree, or a Grove; and ſince *Limnatis* was a Sirname of the Goddeſs: So that nothing ſeems more probable than that the Feſtival called *Limnatidia* was here celebrated; and as *Strouthill* is parted from the North End from *Camalodunum* by nothing but a narrow Valley, who can doubt of its having been dedicated to *Strenua*, the Goddeſs that was held to inſpire Mankind with Courage and Vigilence?

IFORD conſiſts of two Capital Houſes, and a few others, lying very near one another on the Eaſtern Bank of the River *Fraw*, or *Frome*, about a Mile from its Confluence with the River *Avon*: It bears South Eaſt and by South from the hot Springs; is five Miles from them; and ſtands in two different Counties, and in three different Pariſhes, one of which makes part of the Hundred of *Elſtube* and *Everlye*, a Region of Country lying between the antient Works of *Stonehenge* on *Saliſbury* Plain, and thoſe of *Abury* on *Marlborough Downs*: And as *Iford* is backed by a ſtupendous Hill, there are many Reaſons for inducing me to believe that Hill to have been dedicated to *Jupiter*, under his *Celtick* Name of *Jou*; and this Place to have been denominated from the ſame Hill, and a ſhallow Part of the River, at the Foot of it, that was fordable before the preſent Bridge was built.

TELSFORD is ſituated by the ſide of the ſame River *Frome*, at the Diſtance of about a Mile and a half from *Iford*; it bears South Eaſt and by South from the hot Springs; and the Name of this Village ſeems to ariſe partly from a ſhallow Place in the River that runs by it, and partly from thoſe Idols of the Pagan World called *Taliſmans*, as well as from thoſe Prieſts that bore the Name of *Telchines*, on the Score of their Sorceries and other Acts, to make Mankind believe them capable of revealing the hidden Secrets of Futurity.

SOUTHSTOKE ſeems to have been ſo named from its Southern Situation before the hot Springs, and from the

Saxon

Saxon Stocce.—It is a ſmall compact Village lying in a Square Form; and was undoubtedly one of the original detach'd Parts of *Bath:* It ſtands in a high Situation againſt the external Side of *Camalodunum*; and it is diſtant from the hot Springs about two Miles and a Quarter, bearing almoſt South and by Weſt from them.

NORTHSTOKE, another original detach'd Part of *Bath*, being of a ſquare Form, is ſituated againſt the North Weſt End of *Mons Badonca*, at the Diſtance of about four Miles from the hot Springs; and bearing North Weſt, a third Northerly from them. The *Roman* Road branching Weſtward from *Waldcot* paſſes through this little Village; and its Name muſt have aroſe from its Northern Situation from the Body of the City, and from the *Saxon* Name of the Trunk of a Tree.

COSTON lies in the Shape of the Letter T; it is ſituated on riſing Ground bearing Weſt and by North from the hot Springs, at the Diſtance of about three Miles and a half from them; and the Name of the Village ſeems to ariſe from the Name of that kind of Divination which was performed by a Sieve, and called Coſcinomancy; and from the *Saxon* Name of a ſmall Town. This Name beſpeaks the Village an original detach'd Part of *Bath*; and a Tree at the North End of the Head of the Figure it forms, claims the Goddeſs *Trivia*, or *Diana* for its Patron; while a capital Building at the South End of the ſame Line makes the Seat of the abovementioned Mr. *Harrington*.

BUT *Solford* lying about a Mile to the Northward of *Coſton*, and about four Miles and a Quarter from the hot Springs, in a Weſt North Weſt, and one third northerly Line, was a Village ſacred to *Apollo* or the Sun; from which Luminary and a ſhallow Part of the River *Avon* it manifeſtly received its Name; and the Village lying againſt the Side of a Hill, called *Pardies* Hill, *i. e.* the Hill of Swearing, forms one compleat Line opening at the Bottom like the Fork of the Letter Y.

LANGRIDGE is ſituated on a declining Branch of *Mons Badonca*; it bears North and by Weſt from the hot Springs; and is about three Miles from them. This Village forms a ſmall Line; and its Name ariſes from ſome ſacred Structure on the Top of the Mountain, and the narrow Branch of the Hill it ſtands upon.

TATWICK lies at the Bottom of a Valley between the Foot

Foot of the North Eaſt Corner of *Mons Badonca*, and the Foot of the North Weſt Corner of *Haul Down*, and the Houſes forming a ſmall Line, that Line bears North from the hot Springs, and it is about three Miles and a half from them. The Name imports the Manſion or Fortreſs of *Tutates*, or *Mercury*; and as the Pagans made this God an Aſſiſtant or Coadjutor to the King and Queen of Heaven, where could the antient *Britons* have ſeated him ſo properly as between the Mountains conſecrated to thoſe Deities?

DIAMETRICALLY South of *Tatwick* we find another Manſion of *Mercury* ſituated in the Bottom of a Valley, at the Diſtance of about four Miles and three Quarters of a Mile South from the hot Springs; and this Place retains more of the Name of the God, than the former, it being called *Taites*.

WOLLEY, an original detach'd Part of *Bath*, is a little Village compoſed of a few Houſes that form a Figure like the Letter T. It is ſituated in the Valley between *Mons Badonca* and *Haul Down*; bears North, a Quarter eaſterly from the hot Springs; and is diſtant from them about two Miles, and the third Part of a Mile. All the Side of *Mons Badonca* above this Village was formerly nothing but Wood; and no leſs than fifty Acres of it, by the Names of *Lypwell*'s Wood and *Middle* Wood, together with *Lybwell*'s Copice, were granted by *Edmond Colthurſt*, Eſq; to Sir *George Snigge*, by Deeds bearing Date the twenty ninth Day of *September*, A. D. 1591: In theſe Woods it is probable that *Miſſeltoe* naturally grew, or was cultivated by Art; and *Pliny* telling us that the *Britons* called it by a Name which, in their Language, imported All-heal; and that Name appearing from what Mr. *Toland* writes in his Hiſtory of the *Druids*, p. 74. to have been *Ol-hiach*; from thence we may fairly derive the Name of the Village, ſince by leaving out the Termination *ach*, *Ol-hi* comes nearer to the Name, as it is commonly pronounced, than *Wolley*.

SWINESWICK is ſituated in the ſame Valley with *Wolley*, ſtands half a Mile Eaſtward from it, and bears North North Eaſt from the hot Springs, at the Diſtance of two Miles and a half from them. I have already accounted for the Name of this Village; nothing therefore remains to be ſaid touching the original detach'd Parts of *Bath*, but that the publick Ways of *Swineſwick* form one principal Line in the Middle of the Village, and two ſmall Lines iſſuing from each Side of it.

WESTON, the firſt new Place of Abode for ſuch as were obliged to migrate from the City, lies upon the *Roman* Road,

branching Weſtward from *Waldcot*; and the Village begins at the Diſtance of a Mile and a half in a North Weſt Line from the hot Springs. This Village ſtands at the Bottom of *Chelſcomb*, a great beautiful Dent in the South Side of *Mons Badonca*; it forms one long Street with a Brook running down the Middle of it; its Name ariſes from its Weſtern Situation, and the *Saxon* Name of a ſmall Town; and the Lady of the late Sir *Philip Parker Long*, Bart. has now a capital Houſe in it, which Sir *Philip* once intended to improve, and make a handſome Seat, ſuch as ſhould be ſuitable for a Gentleman of his great Fortune.

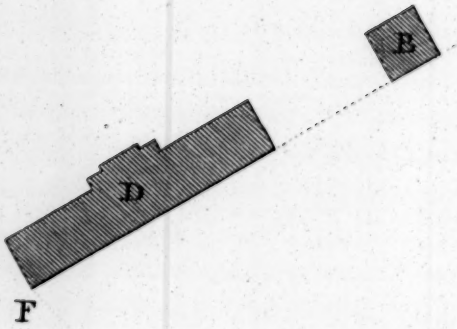
WIDCOMB, ſo named from the great Breadth of the Dent wherein it ſtands, in Compariſon of another juſt by it, called *Smallcomb*, from its Narrowneſs, is a Village beginning upon a high Nap of Ground on the Side of the Dent, not unjuſtly ſtiled *Mount Pleaſant*.

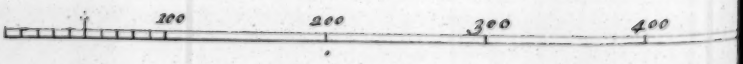
SOME of the Citizens of *Bath* have here their little Villas, while a more conſiderable Seat adorns the extreme End of the Village at ſomething leſs than a Mile from the hot Springs: This Seat is now in the Occupation of My Lord *Anne Hamilton*; and the Village bearing South Eaſt half eaſterly from *Bath*, forms a Line divided into two ſmall Branches to the Eaſtward, with the Pariſh Church lying between them.

THE Comb in which this Village is ſituated, ſinking into the North Side of *Camalodunum*, extends almoſt to the Summit of that Hill, and terminates itſelf in the Shape of the Head of a vaſt Niche, with natural Terraſſes riſing above one another, like the Stages between the Seats of a *Roman* Theatre; and on one of thoſe Terraſſes Mr. *Allen*, one of the Citizens of *Bath*, hath lately built himſelf a Seat, conſiſting of a Manſion Houſe in the Center, two Pavilions, and two Wings of Offices: All theſe are united by low Buildings; and while the chief Part of the whole Line fronts the Body of the City, the reſt faces the Summit of *Mars*'s Hill.

BY the following Print the general Plan of this Seat, as it was firſt intended, may be conceived; the Houſe being marked with the Letter A, the Pavilions with the Letters B, C, and the Wings of Offices with the Letters F, G: H is a Baſon of Water; and the Extent of the Seat from F to G was propoſed to anſwer that of three Sides of a Duodecagon, inſcribed within a Circle of a Quarter of a Mile Diameter: But in the Execution the Wing of Offices, marked with the Letter D, was joined on to the Pavilion B.

THE

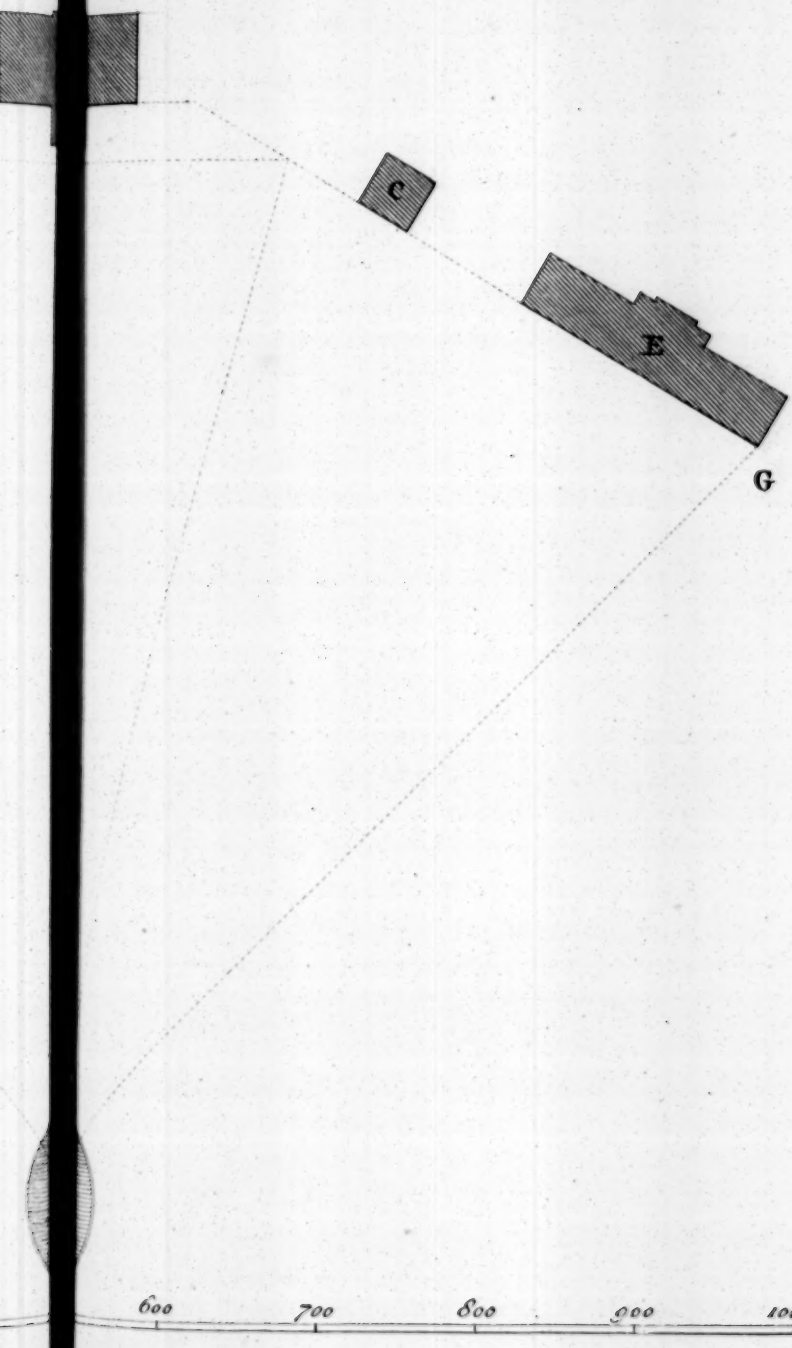




The Ge PL

Of Mr Allen's House and Offices, in th om

J. Wood Arch. as it was fig



e Ge PLAN

in th omb of Camalodunum, near Bath;

was esigned.

P. Fourdrinier Sculp.

THE Village of *Lyncomb* was antiently ſituated at the Bottom of the Dent of that Name; and *Lyn* ſignifying Water, the Name itſelf imports the Water or watery Valley. Few of the Houſes of this Village are now remaining, but thoſe that do exiſt are about a Mile from the hot Springs, and bear South and by Eaſt from them.

TWIVERTON in the Shape of a long Curve Line, branched into two Parts at the extreme End, ſeems to have been ſo named from *Tun* a Town, and a couple of ſhallow Places in the *Avon* that were fordable there before the Wears were built acroſs the River. The Village ſtands about a Mile and a half from the hot Springs; bears Weſt from them; and ſeems to have been the laſt Place of abode for ſuch as migrated from the City upon its being firſt environed with new Villages to accommodate the Increaſe of her Inhabitants.

KELSTON, on the other hand, ſeems to have been the firſt Place of abode for ſuch as were obliged to migrate from the City upon its being ſurrounded a ſecond time with Villages to receive the Increaſe of the Inhabitants; and the general Shape of the Place anſwers that of the Letter T, ſuppoſing it to have a Curve Line for its Head. The Name of the Village is compounded of the *Britiſh Kelhe*, ſignifying a Wood, and the *Saxon Tun*, importing a Town; it ſtands in an elevated Situation, bearing Weſt North Weſt, three Quarters Northerly from the hot Springs; and it is three Miles and a half from thoſe Fountains.

THIS Village, and the Lands about it, make one entire and compleat Lordſhip; and for its Size may be looked upon as the Flower of all the Manors within the Limits of the City of *Bath* in its antient State: It was the Seat of the above-mentioned Sir *John Harrington*; and the Manſion Houſe was erected by him after a Draught of the celebrated Architect, *James Barozzi*, of *Vignola*.

EASTON, ſo named from its Eaſtern Situation from the Body of the City, and *Tun* a Town, is a Village in the Shape of the Letter Y, and ſtands, for the moſt part, on the *Roman* Foſs Road, at the Diſtance of about two Miles and a half from the hot Springs; from which it bears North Eaſt, two Thirds Eaſterly.

THIS Village ſeems to have received its firſt Inhabitants not only from the Body of the City, but ſome of its original detached Parts; for it is compoſed of three Diſtricts, *Eaſton*, *Amrill*, and *Catharine*; and *Eaſton* being divided, *Amrill* is

annexed to one half, *Catharine* to the other: But, at the ſame time, *Amrill* is an Appendage to *Hampton* and *Claverton*; and *Catharine* ſeems to have been the ſame to *Swineſwick*.

CATHARINE is lately become a Village of itſelf, bearing North Eaſt and by North from the hot Springs, at the Diſtance of almoſt four Miles from them; and this Place having been only an Arm of *Eaſton*, it makes a long Curve Line in the Valley at the Eaſt End of *Haul Down*.

BATHFORD, almoſt in the Shape of the Letter Y, with a long Line for its Baſe, is ſituated on high Ground towards the Foot of the North Weſt Corner of *Far-Leigh*, or the *King's Down*; it bears Eaſt North Eaſt, half Eaſterly from the hot Springs; and it is two Miles and a half from them. The Name ariſes from a ſhallow Part of the *Avon* which admits of a Paſſage over the River juſt beneath the Village, and from *Bath* itſelf as the only Place to which the Road thro' the River at this Village originally led.

FRESHFORD, the laſt on the River *Frome*, and ſo named from the Modern Date of its Original, in reſpect to *Iford* and *Telsford*, is a Village whoſe chief Parts are in the Shape of the Letter T; while the reſt form three ſmall Lines riſing up from the Head of it. It is for the moſt part ſituated on the Summit of a ſmall Hill; bears South Eaſt and by South from the hot Springs; is four Miles diſtant from thoſe Fountains; and the Buildings of it appear to ſuch as view them from the South Weſt End of the *King's Down* like a Collection of little Palaces!

HENTON implies the old or antient Town, and bearing South and by Eaſt from the hot Springs, is ſituated on the Top of a Hill four Miles and a half from the warm Fountains: The Village is divided into two Parts widely detach'd from one another; and each Part appearing in the Shape of an L, a Capital Building ſtands between them, and makes one of the principal Seats within the Limits of *Bath*, in its middle State.

WELLOW or *Welewe*, is a Village in the Shape of a Croſs; and lying in a low Situation, it bears South and by Weſt, a Third Weſterly from the hot Springs, at the Diſtance of about four Miles and a Quarter from them. The Name ſeems to have aroſe from ſome remarkable Well in it ſet apart for religious Purpoſes; or uſed for watering Sheep; and a Hill riſing up on the North Side of the Village backs one part of *Camalodunum* to the South, the ſame as *King's Down* backs it to the Eaſt;

Eaſt; continuing, at the ſame time, the Curve Line of the North End of *Strouthill*, and carrying ſome Marks of a Dedication to the Twin Brothers, *Caſtor* and *Pollux*; Heroes worſhipped in *Gaul*, as Monſieur *Banier* concludes from their Bas-reliefs dug up in the Choir of the Cathedral at *Paris* on the 16th of *March*, A. D. 1711.

INGLESCOMB ſeems to have been ſo denominated from the angular Feet of the Hills whereon the Village is ſituated, and the ſmall Vales that meet in angular Points before them. This Village bears South Weſt and by Weſt, half weſterly from the hot Springs; and lying at the Diſtance of about two Miles and a Third from the Fountains, it forms one principal Line, with ſeveral others of a leſs Size branching from each Side of it. We may divide it into two Parts, the Antient and the Modern; both Parts are near upon the ſame Level; and both Parts ſtand ſo far back from the angular Feet of the Hills whereon they are ſituated, as to appear high in reſpect to the Vales beneath them.

THE Manor of *Ingleſcomb* is the Property of his Royal Highneſs the Prince of *Wales*, as Duke of *Cornwall*; and the angular Foot of the Hill, from which the Village was principally denominated, is adorned with a Work vulgarly called the Caſtle; this is ſever'd from the Land above it by a deep Trench; and that Land taking the Name of the Plain of the Breach, terminates itſelf with a large natural Grove extending to the Brow of *Camalodunum* under the Name of *Breach* Wood: This Caſtle appears to be a Work of the remoteſt Antiquity; the neighbouring Inhabitants ſpeak of a remarkable Well in it; and therefore it may be looked upon as one of the original detach'd Parts of *Bath*, notwithſtanding I have ranked the more modern Part of the Village among thoſe Places to which the People migrated when the City was invironing, a ſecond time, with Villages to receive the Increaſe of her Inhabitants.

THIS Caſtle appearing on a declining Branch of *Camalodunum*, makes it probable that the Well in it bore the Name of the God of War; and as ſuch it muſt have made part of the firſt Works that were executed on the Hill ſacred to that God.

PRIORS STANTON, or *Stanton Prior*, a Name implying the Stone Town belonging to the chief of a Religious Order of Men, is in a low Situation four Miles and a half from the hot Springs; and bearing Weſt and by South from them, its general Shape anſwers that of an L, with one ſmall Line

branching from the angular Point of it, and another dropping from its Baſe.

NEWTON, ſo named from its having been the laſt detach'd Part of *Bath* to which the People removed on their Increaſe, is ſituated on the Top of a Hill; it bears Weſt, half Weſterly from the hot Springs; and lying two Miles and three Quarters from them, it forms ſeveral Lines that may be all compriſed within the Limits of a Quadrangular Figure whoſe Length is to its Breadth as 5 is to 2.

THIS Village bears the Sirname of *Saint Lo*, from one of the chief Seats of the Lord *Saint Lo* that was ſituated about half a Mile to the Weſtward of it. *Leland* takes Notice of this Building in the 7th Volume of his Itinerary, and tells us that the laſt Lord *Saint Lo* dying without Heirs Male, his Lands deſcended to the Lords *Hungerford* and *Botreaux*; our Author adding that the Caſtle-like Seat at *Newton* was, at the time of his writing, in the Poſſeſſion of Lord *Haſtings*, Earl of *Huntington*.

THIS Nobleman was Baron *Hungerford* of *Heitſbury*, *Botreaux*, *Molines*, and *Moels*, in right of his Mother, *Mary*, the Daughter of Sir *Thomas Hungerford*, and Niece of *Robert* Lord *Hungerford*, who, by being deſcended from the Heireſſes of thoſe Families, came to the Poſſeſſion of Lord *Saint Lo*'s Seat at *Newton*; and thereby to a Place of Habitation which ſtill appears not only with a Dignity ſuitable to that of the antient Nobility of the *Britiſh* Nation; but with a Strength ſufficient for detaining King *John* a Priſoner; for in one of the Towers of this Caſtle-like Seat that Monarch, as Tradition informs us, was confined.

NOW touching ſuch as removed from the original detach'd Parts of the City, the firſt Migration of this Kind ſeems to have been from *Claverton* to *Comb*, a Village lying againſt the back Side of *Camalodunum* in the Shape of an L; bearing South Eaſt and by South from the hot Springs, at the Diſtance of about two Miles and a Quarter from them; and taking its Name from the ſmall Valley wherein it ſtands.

COMBHAY, forming a double Line, bearing South South Weſt from the hot Springs, and lying about three Miles and a Quarter from them in a high Situation againſt a declining Branch of *Camalodunum*, ſeems to have been a Village that received the Increaſe of People from *Southſtoke*; and to have taken its Name from the narrow Vale below it, and the apparent Figure of the Sun: It is adorned with a Capital Houſe that

that makes no inconſiderable Seat; and the Side of the Hill that bounds the Vale beneath the Building yields a Concave Receſs before the Front of it, the Theatrical Form of which makes a Beauty in Nature capable of charming the moſt curious Eye.

THE Bottom of this Vale is marked with a Meandring Brook which ſeems to have been dedicated to *Camalos*; for it takes its Riſe near a Place called *Camely*, and after running all along the Back of *Camalodunum*, it diſcharges itſelf into the *Avon*, by the Name of *Camber* Brook.

THE Migration from *Duncarnton* to *Carnecot* in the ſame Valley with it, was but ſmall, as the Name ſeems to indicate; but to *Prieſton* it muſt have been very conſiderable: This Village lies in a Valley ſeparated from that wherein *Duncarnton* is ſituated, by a declining Branch of *Camalodunum*; and being in the form of the Letter Y, upon a Curve Baſe Line, it ſtands about four Miles and a half from the hot Springs; bearing South Weſt and by Weſt from them.

WELMARSTON bearing South South Weſt, half Weſterly from the hot Springs, and lying at the Diſtance of about three Miles and three Quarters from them, in the Shape of a ſmall Quadrangle; and *Camerton* lying about two Miles further in the ſame bearing, being Towns, the firſt denominated from the Well of *Mars*, the ſecond from *Mars* himſelf, it muſt neceſſarily follow that the People from *Mars*'s Hill migrated to them when *Duncarnton*, *Carnecot*, and *Prieſton*, were filled with Inhabitants: Or the Town of *Mars*'s Well might have been founded as early as the Well in the Caſtle of *Ingleſcomb*; and by receiving its Name from that ſacred Pit, might thereby become an Original detach'd Part of *Bath*.

WHEN the Inhabitants of *Iford* grew too numerous for the Place, ſome of them undoubtedly removed to the Top of the oppoſite Hill and founded the Village of *Far-Leigh*, ſo named from *Leigh*, a Piece of high Paſture Land, and its remote Situation from the Body of the City, Southward, in reſpect to the other common Paſture Ground belonging to it: And in like manner when the Inhabitants of *Telsford* grew too numerous for the Place, ſome of them, by removing Northward from their old Abodes, might found *Norton*, or the North Town.

CARNECOT ſtands in a high Situation on the South Side of the Vale that is watered by *Camalos*'s Brook; and the Buildings fronting two publick Ways, croſſing each other, the Point

Point of Interſection bears the Name of the Croſs, and is marked with a Tree which preſerves, to this Hour, the Object of Adoration that, in Pagan Times, muſt have grown on the ſame Spot of Ground.

THIS Place is a computed Mile from *Duncarnton*; and a computed Mile further on, againſt the Side of the ſame Hill, *Camerton* is ſituated at the Bottom of a ſmall Dent or Comb; wherein it forms a long Line beginning with the Pariſh Church, and a Manſion Houſe that may be placed in the firſt Rank of Capital Houſes within the antient Limits of the Hundred of *Bathforum*.

THE Buildings of *Far-Leigh* are widely detach'd from one another, and ſtanding in a high Situation, they front two publick Roads. Here we ſee a Capital Seat that yields to few within the Limits of *Bath*, in its middle State: And here we likewiſe ſee the Ruins of a Caſtle that formerly made one of the moſt ſtately Seats in the Kingdom; it was the Habitation of one of the wealthieſt Families; and *Leland* tells us, in the ſecond Volume of his *Itinerary*, that one of the *Hungerfords* built the Grand Apartment in the Inner Court, conſiſting of a Hall and three Chambers, by the Prey of the Duke of *Orleaunce* whom he had taken Priſoner.

THIS Caſtle made a large Quadrangular Pile of Building, with a ſpacious Court in the middle of it; a round Tower adorned every Corner of the Structure; and another was placed on each Side the Entrance into it: This was in the Weſt Front; before which there was an outward Court, with a Gate at each End of it: Stupendous Offices extended all along the Weſt Side of this external Court; and a Chapel adorned the South Eaſt Corner of it: The ſacred Edifice ſtill continues a lamentable Proof of the Inſtability of Fortune; for it exhibits the Marks of a Family that ſunk, from the Wealth and Grandeur of a Sovereign Prince, to errant Beggary, within the compaſs of half an Age! But how much longer it will remain a Teſtimony of ſuch Magnificence muſt be determined by the Rain, the Wind, and every other Inclemency of the Weather that now beats thro' the Roof, and daily brings the Building towards that State in which we ſee the Ruins of the Caſtle itſelf.

NORTON is a large Market Town lying againſt the Side of a Hill; and the chief Part conſiſting of a long Street, croſſed by one that is much ſhorter, the Interſection is adorned with a Monument riſing up from an Octangular Baſis. The Manor

of *Norton*, like that of *Ingleſcomb*, is the Property of his Royal Highneſs the Prince of *Wales*; and the Town bearing the Sirname of *St. Philips*, is thereby known from the other *Nortons* near the hot Springs of *Bath*.

SUCH were the detach'd Parts of *Bath*, excluſive of all their little Hamlets, when reduced to its middle State; and the *Britiſh*, *Grecian*, *Roman*, *Saxon*, and other Names of them, however corrupted or blended, is a ſufficient Proof that they were, for the moſt Part, ſacred to the Idols of the Pagan World: On the other Hand the general Name of *Achmanchester*, given to the City by the *Saxons*, is a Demonſtration that they found it a City of Prieſts; as ſuch, when Chriſtianity began to triumph over Paganiſm, the Monks poſſeſſed themſelves of the ſacred Works of the Prieſts of the Oak; Conſecrating to Chriſt, and divers Saints, what had been before Dedicated to Idols; and placing Images of the Croſs of the Meſſiah, where thoſe of the Idols ſtood, for everlaſting Marks of the Converſions made by them.

THESE Marks of Converſion were alſo Marks of Expiation, and ſeem to have derived their Original from the Law made by *Theodoſius*, the Younger, for the Deſtruction of Paganiſm: For about one hundred and fifty Years after the time of that Emperor, *Gregory* the *Great*, as *Bede* aſſures us, gave *Auguſtin* the Monk Inſtructions to convert all the well built Temples in *Britain* from the Worſhip of Devils to the Service of the true God by a ſolemn Conſecration, ſealed with an Image of the Croſs of Chriſt, as the *Theodoſian* Law directed.

THE Croſs that was ſet up for a Token of converting the hot Waters from the Patronage of the Sun, to that of Chriſt, was maintained in the *Croſs* Bath till the beginning of *November* in the Year 1745; and when Saint *Auguſtin*, or his Followers, deſtroyed ſuch things on *Camalodunum* as belonged to *Mars*, they erected a Croſs on the Middle of the Summit of that Mountain, where it is ſtill maintained by the Name of *Gregory*'s Croſs.

THESE Croſſes were, by the *Saxons*, called *Rodes*; and from thoſe Marks of devoting to the Service of the true God what had been before applied to that of Idols, and of making Atonement for the former Uſes of the Works converted, many of our Towns and Villages received their Names; of which *Rodeſtoke*, *Rode*, and *Rodeaſhton* now lying near the Southern Bounds of the City of *Bath*, in its modern State, are undeniable Proofs.

AGAIN,

AGAIN, the Feſtival Day for celebrating the Invention of the Croſs took the Name of *Rudmas* Day from the *Saxon* Name of the Inſtrument at that time honoured; and from the Form of the Prayer then made uſe of for the ſolemn Diſmiſſion of the People: And the Feſtival Day for celebrating the Exaltation of the Croſs took the Name of *Holy Rood* Day from the *Saxon* Names of the ſame Inſtrument; and from its conſecrated Nature.

THESE Feſtivals were antiently celebrated on the third of *May*, and the 14th of *September*; but now they are both obſerved on *Holy Thurſday:* And as this Day anſwers the third of *May*, when the ſixth Day of the Moon's Age makes the Day of the Vernal Equinox, or the Commencement of the old *Britiſh* Accounts of Time; ſo it ſeems much more than probable that *Auguſtin*, and his Followers, oppoſed the Pagan Prieſts while they were honouring the Sun at their *May Day* Feſtivals; and thereby converted the *Engliſh*, in Multitudes, to Chriſtianity.

The End of the FIRST PART.

AN ESSAY TOWARDS A DESCRIPTION of BATH.

PART the SECOND.

WHEREIN

The GODS, PLACES of WORSHIP, RELIGION, and LEARNING of the antient BRITONS are occaſionally conſidered; and the BRITISH WORKS of BATH, and in its NEIGHBOURHOOD; the GRECIAN ORNAMENTS with which thoſe antient WORKS were adorned; and the DEVASTATIONS as well as RESTORATIONS of the CITY in the Days of the ROMANS, SAXONS, DANES and NORMANS; together with its ADDITIONAL BUILDINGS down to the Year MDCCXXVII.

Are reſpectively Treated of.

CHAP. I.

The INTRODUCTION.

CÆSAR's Commentaries will be an everlaſting Teſtimony that the *Britons* in his Time were People of conſummate Knowledge in the Art of War; that they were great Philoſophers and Aſtronomers; and that they were the moſt learned Divines: The ſame Commentaries will likewiſe bear Witneſs that the Inhabitants of the *Britannick* Iſland were not only infinite in Number when *Cæſar* firſt arrived in it, but that they had Buildings in great Abundance to anſwer all their Occaſions: And tho' the common People, at that time, appear by the Words of our illuſtrious Author to have led a Paſtoral Life, ſeldom troubling themſelves with Agriculture, yet the *Trinobantes* raiſed ſo much Corn as enabled them to ſupply the *Roman* Conqueror with what was neceſſary for his Army: We may ſuppoſe them, on this Occaſion, to have

opened their ſubterranean Magazines; for *Diodorus Siculus* tells us in the ſecond Chapter of his fifth Book, that the aboriginal *Britons*, in reaping their Corn, cut off the Ears from the Stalk, and then houſed them up in Repoſitories under Ground.

CÆSAR's firſt Expedition into *Britain*, according to his own account, was to revenge the Injuries he had received during his Wars in *Gaul*, by the *Britons* furniſhing his Enemies with conſiderable Supplies: But according to what *Suetonius* writes, he was allured to that Expedition by the Hopes of obtaining a great Prize of Pearls; we may add of Gold, Silver, and other Metals alſo; and nothing is more probable than that he attained his Ends, ſince *Pliny* tells us in the thirty fifth Chapter of his ninth Book, that *Cæſar* having had a curious Breaſt Plate made of *Britiſh* Pearls, the *Roman* High Prieſt dedicated the ſame to the Mother of *Venus* within her Temple; and *Tacitus* declares in the Life of *Agricola*, that the Gold, Silver, and other Metals which *Britain* yielded, proved the Prize and Reward of her Conquerors.

THE Eminence of the *Britannick* Iſland at the time of *Cæſar*'s firſt entering into it, carries us beyond that Period which hath been generally aſſigned for civilizing the *Britons*, and bringing an imaginary Wild and Diſperſed People, from Habitations in Woods and Caverns, to dwell together in handſome Houſes made by Art: It carries us into the obſcure Period of our Hiſtory: But it demonſtrates what the People were in that dark time of our Records; they were then the Maſters of the *Gallick* Druids; and tho' *Cæſar* celebrates thoſe famous Prieſts of the Continent for their Knowledge of the Stars and their Motion; of the Nature of Things; of the Magnitude of Heaven and Earth; and of the Power and Majeſty of the immortal Gods; yet he abſolutely gives us to underſtand that they were but mere Smatterers in their Profeſſion, and then tells us, that ſuch as deſired to be perfect Maſters of it went into *Britain* to learn it.

THE great Learning of the *Britons* is ſpoken of more than two hundred Years before *Cæſar*'s coming into the Iſland by *Beroſus*, a *Chaldean* Prieſt of *Belus*, ſo eminent for his Knowledge in Aſtrology that the *Athenians* cauſed his Statue, with a Golden Tongue, to be erected in the publick School of their Univerſity, as *Pliny* aſſures us in the ſeven and thirtieth Chapter of his ſeventh Book: And this Prieſt carries the Commencement of the Aſtronomical and other Learning

Learning of the firſt Inhabitants of the Iſland up to the Year 152 after the Deluge; *Beroſus* beginning a Monarchy at that Time, with a Perſon who bore the Name of *Samothes*; or had that Name applied to him.

THIS Monarchy, according to Mr. *Sammes*'s Account, continued 945 Years, and ended at the Time of *Brute*'s firſt Entrance into our Iſland: So that from hence we may place the Inauguration of *Samothes*, or the King ſignified by that Name, about the Year 1653 before the Birth of Chriſt; and ſuppoſe a real Monarchy to have commenced in *Britain* about the Time of the Commencement of the *Egyptian* Bondage, which began on the Death of the Patriarch *Joſeph* in the Year 1635 before our Lord's Nativity.

THE *Britiſh* Prieſthood having been annexed to the Royalty, and the *Perſians* learning all their Magick from the *Britons*, it can remain no Matter for Wonder that the Hiſtory of the earlieſt Times of the latter ſhould be communicated to a Prieſt of the former, and, by him, be recorded in Writing; ſince the Liberty of the Pen was allowed to the *Perſian* Magi, but reſtrained from the *Britiſh* Druids in every thing that related to their Religion and Learning: Neither can it remain a Matter for Wonder, that a Hiſtory wrote by a *Chaldean* Prieſt ſhould, after the Courſe of more than ſeventeen hundred Years, fall into the Hands of a learned Fryar advanced to the high Office of Maſter of the ſacred Palace.

IT is therefore much more probable that the Hiſtory bearing the Name of *Beroſus*, and publiſhed about two hundred and fifty Years ago by the great Antiquary, *John Nannius*, commonly called *Annius* of *Viterbo*, ſhould have been a genuine Account, than thruſt into the World as the Forgery of the Dominican Fryar: And it is alſo much more than probable that *Beroſus* carried the Learning of the *Britiſh Druids* up to the Æra of the firſt *Celtick* Kings, to advance the Antiquity of his own Sect, as the *Perſian* Magi were ſuppoſed to have learned all their Magick of the *Britiſh* Prieſts of the Oak.

THE *Germans*, in *Cæſar*'s time, had not ſo much as heard of any of the other Gods of Paganiſm, than *Sol*, or the Sun; *Vulcan*, or the Fire; and *Luna*, or the Moon; all viſible to them, and whoſe Influence they were apparently obliged to: But the *Gauls* had then their inviſible Gods, and entertained ſuch Notions of them as the People of other Countries; making *Mercury* their Tutelar Deity, and be-

lieving him to have had a particular Influence over Merchandize, and all manner of Gain.

Apollo was the God next in eſteem to *Mercury*; *Mars* was honoured after him; then *Jupiter* entered their Liſt; and next to him *Minerva*: The People believing that *Apollo* could cure their Diſeaſes; that *Mars* preſided over War; that *Jupiter* was the ſupreme Deity; and that *Minerva* firſt taught Mankind Works and Manufactures.

Now the Power and Majeſty of theſe, as well as of all the other *Gallick* Deities not named by *Cæſar*, for he has only enumerated the chief of them, was better known to the *Britons* than to the *Gauls*; and therefore upon the Certainty that the antient *Druids* of the *Britannick* Iſland were well ſkilled in the Mythology of the more Eaſtern Nations, I will, in the Deſcription of thoſe venerable Monuments round about the hot Springs of *Bath*, and ſuch others in its Neighbourhood as have reſiſted the Effects of Time, and barbarous Hands, ſo as to preſerve ſome Traces of what they once were, endeavour to point out their Founders and Uſes in the obſcure Period of our Hiſtory; and not, as ſome have done, ſupinely give to *Cæſar*, and the *Romans*, what they don't appear to have arrogated to themſelves.

For even *Tacitus* don't pretend that his Father-in-Law, *Agricola*, did any thing more than exhort and aſſiſt the *Britons* to build Temples, Houſes and Forums, or Places to aſſemble in; or any thing more than employ his Care to have the Sons of their Chiefs taught the Liberal Sciences: The *Roman* Governor, and High Prieſt, in all this having in View to ſooth a hoſtile People, and reſtore them to the Exerciſe of their Religion and Learning, after both had been aboliſhed by the Order of *Claudius Cæſar*.

Agricola likewiſe reduced the tributary Corn which the *Britons* ſupplied the *Romans* with, to the Quantity that was originally agreed upon; and took Care to cut off all other Cauſes of War between his own People and thoſe he was appointed to ſubdue and govern.

The *Britons* thus encouraged to Peace proceeded in their Buildings to ſumptuous Structures for their Health and Pleaſure; erecting ſtately Baths for the former, and magnificent Porticoes for the latter: In which Porticoes a brave People, till then unacquainted with Luxury, were led into all the Stimulations and Elegance of Banqueting; and thereby they were ſoftened in Activity and Repoſe, with which their Bondage

dage to the *Roman* Empire will appear to have firſt commenced; as well as that *Bath* was the chief Scene of an Event ſo remarkable: An Event entirely owing to the Craft of *Agricola*, conſidered as the *Roman* High Prieſt, and not to his Power conſidered as the Soldier, and Stateſman of Conſular Dignity, to whom the Conduct of reducing and governing *Britain* had been committed on the Account of his conſummate Knowledge in the Field, as well as in the Cabinet.

CHAP. II.

Of the GODS, PLACES of WORSHIP, RELIGION and LEARNING of the antient *Britons*.

BATH claiming for its Founder one of the moſt eminent, and one of the moſt celebrated Philoſophers of all Antiquity; a ſhort Enquiry into the Gods, Places of Worſhip, Religion and Learning of the Inhabitants of the *Britannick* Iſland in thoſe early Ages of the World that preceded the Age wherein the *Druids* had their Riſe, ſeems neceſſary, in this Place, for the better underſtanding the Monuments with which King *Bladud* adorned his City; thoſe which for above five hundred Years drew the Prieſts from the Continent into *Britain* to be inſtructed at them in the Myſteries of the *Druidical* Profeſſion; and thoſe which continued a Nurſery for Learning for near ſix hundred Years after.

TOUCHING the GODS of the antient *Britons*, I ſhall firſt obſerve from ſacred Hiſtory, that as the Sun and Moon were placed in the Heavens, for Signs, for Seaſons, for Days, and for Years, ſo it is evident that God intended that Men ſhould obſerve the Motions and Influences of thoſe Bodies, to enable them to compute Time; to know when to Sow and Plant; and when to Reap and Gather: Mankind therefore meditating upon the Motions and Influences of the Sun and Moon, were not long before they miſtook them for the Supreme Gods; and there is not a Nation upon the Earth that hath not bowed the Knee to them as ſuch.

" THE *Egyptians*, ſays *Diodorus Siculus* in the firſt Chapter " of his firſt Book, looked upon the Sun and Moon as the " two chief Gods that were Eternal and Immortal; and held " that their Attributes were a Spirit or quickening Efficacy, " to which they gave the Title of *Jupiter*; Heat or Fire, " which they called *Vulcan*; Dryneſs or Earth, to which " they

" they gave the Appellation of *Metera*; Moiſture or Water " which they called *Oceanus*; and Air to which they gave " the Name of *Minerva*."

THUS every material and diſtinct Thing that regarded the Globe on which we live, when God moulded it into its preſent Form, was eſteemed to be part of the Deity; each became a God of itſelf; and Habitations were found for thoſe Gods in the Orbs of the leſſer Planets: So that the ſeven Planets, as *Albricus* the Philoſopher atteſts, became the ſeven firſt Gods of the Pagan World; and Mr. *Sammes* telling us that the antient *Britons* looked upon the Sun and Moon as the King and Queen of Heaven; judging at the ſame time, *Jupiter*, *Mercury*, *Minerva*, *Venus*, and *Mars* to have been univerſal Deities; we may from thence conclude that they imagined the Spirit which animates all Creatures, as well as the Elements of Fire, Air, Earth, and Water to have been divinely influenced: And as ſuch that they aſſigned the Eſſence of each of them a particular Habitation in Heaven along with the Sun and Moon, and placed them in the Orbs of the Planets *Mercury*, *Venus*, *Mars*, *Jupiter* and *Saturn*.

THE PLACES of WORSHIP,

for the Adoration and Invocation of all thoſe Intelligencies, which the *Britons* imagined to have preſided in the Orbs of the heavenly Bodies, were ſuch as the Patriarchs themſelves ſet up, or adopted; namely ſingle Trees and ſingle Pillars: For after *Abraham* had made a Covenant of Friendſhip with *Abimelech*, King of *Gerar*, at a WELL ſunk by him for the watering of his Herds; had ratified it by an Oath; and had given the Well, expreſſed in *Hebrew* by the Word *Beer*, the Sirname of *Sheba*, *i. e.* an Oath, he planted an Oak Tree, or Grove, juſt by it; under the Shade of which he called on the Name of the Lord, and adored the everlaſting God: *Iſaac* did the ſame after he had built an Altar near his Father's Well and Tree: And *Jacob* had no ſooner had his Viſion in his Journey to *Meſopotamia* than he reared up a Stone; this he named the Houſe of God; He then made a ſolemn Vow to invoke *Jehovah* at it with an Offering of the Tyth of whatever he ſhould become Maſter of; and at his return to *Canaan* he built an Altar by his conſecrated Pillar to enable him to fulfil his Vow.

NEAR Trees thus planted, or near others ſelected for their venerable Appearance, as well as for the Shade they gave, the *Jews* entertained Strangers; eat part of the Meat of the Animals

Animals offered for Sacrifice; burnt their Incenſe; buried the Dead whom they moſt eſteemed; and ſecreted ſuch Objects of Pride as were incompatible with an humble Mind: Near one of them they erected a Pillar as a Teſtimony of their free and unanimous Choice to ſerve the God of *Iſrael*, and abandon all others: And by the ſame Tree and Pillar they formed their Republick into a Monarchy, and elected themſelves a King.

FROM theſe Examples the Piety of the antient *Britons* undoubtedly led them to Plant, or ſet apart Trees, and to erect ſingle Stones for Religious Purpoſes: Theſe were the primitive *Britiſh* Temples; and Time itſelf hath not deſtroyed them, as the Trees and Pillars in our Church Yards, or other open Places of publick Reſort in our Cities, Towns and Villages; and the Trees at the meeting of high Ways, do moſt abundantly teſtify.

THESE Trees, for the chief part, were conſecrated to the Moon as a threefold Divinity that preſided in Heaven, in the Earth, and in the infernal Regions; and they were eſteemed as Statues of that Goddeſs under her Name of *Trivia*, tho' ſhe was often repreſented by three Stones, as at *Trelech* in *Monmouthſhire:* But the ſingle Pillars were generally conſecrated to the Sun; and when they were made tapering, and crowned with a Globe, they were looked upon as Statues of that God under his Name of *Belſamen*.

THE RELIGION of the antient *Britons* conſiſted in their retiring to ſuch Places as were venerable and ſolitary, and there worſhipping their Gods, ſometimes by themſelves, and ſometimes in Companies: For this was the Cuſtom with the *Hyperboreans*, as *Pliny* informs us when he ſpeaks of them as a bleſſed and happy People whoſe Country was open to the Sun, of a pleaſant Temperature, and void of all noiſome Winds, as well as hurtful Air; as a People that applied themſelves to Labour only in the Summer Time, ſowing in the Morning of that long Day, Reaping at Noon, and with the ſetting Sun, gathering the Fruits from the Trees; as a People that were utter Strangers to Diſcord, that felt no Sickneſs, and that enjoyed themſelves in their Habitations during the whole Winter Seaſon; and as a People that never died till they themſelves thought proper to put a Period to their Lives: "Then, ſays our Author, the old Men, after "a ſolemn Preparation, leaped from off a certain Rock into "the Sea, and the Waters became an honourable and com-"mon Place of Sepulchre to them."

THE *Hyperboreans*, as Monſieur *Banier* obſerves, were the moſt religious People in the World; they never grew weary of Life till they had ſeen a thouſand Years compleat; and therefore a People thus repreſented could not be without the Belief of the Immortality of the Soul from the very firſt time of their coming into the Iſland; which Point of Doctrine the *Britons*, from the remoteſt Ages, have been celebrated for Profeſſing: With this Belief they zealouſly adored their Gods, ſeeking their Aid on all Occaſions, and attributing all the Good they received to them: Theſe they implored with Sacrifices under ſuch Names as they, from time to time, thought beſt expreſſed the Nature of them; with the like Sacrifices they returned them their thanks; and with the firſt Fruits of the Earth they made them grateful Offerings, as the ſole Authors of every beneficial thing they gathered from it.

THE LEARNING of the antient *Britons*, or rather of the firſt Inhabitants of *Britain*, appeared to have been very extraordinary to ſuch Writers as have endeavoured to ſhew that we have had a Race of Kings before the Author of the *Britiſh* Hiſtory commenced his Monarchy with a *Trojan* Prince, deſcended from the great *Æneas*; for thoſe Writers tell us, that *Samothes*, the firſt King of the Iſland, aſcended the Throne 945 Years before *Brute*, and that he was a great Scholar in Philoſophy, Mathematicks and Religion; that his Son *Magus* was the ſame; that his Grandſon *Sarron* founded Schools and publick Places for Learning; that his great Grandſon *Druis* gave the *Druids* their Origin, and was the Maſter of *Pythagoras* for his Doctrine of the Tranſmigration of Souls from one Body to another; and that *Bardus* the Son of *Druis* added Poetry, Muſick and Heraldry to the Learning of his Anceſtors.

THIS pompous Account is entirely rejected by Mr. *Milton*, who will not give it the Room in his Hiſtory, ſo much as of a *Britiſh* Fable: It may nevertheleſs paſs as a *Chaldean* Tale, wherein the Hiſtory of King *Bladud*, and the *Athenian* Necromancers that aſſiſted him in his Works of *Bath*, was wrapped up by *Beroſus* in order to do honour to the Prieſthood, and advance its Antiquity as high as the firſt Monarchy that was eſtabliſhed in the Iſland.

THE *Athenian* Necromancers I juſt now mentioned, appear, from what Mr. *Sammes* writes, to have been four in Number; and *Bladud*'s taking them under his Protection when they were driven to the Neceſſity of deſerting their City, muſt

muſt have laid the Foundation for that particular Friendſhip which ſubſiſted formerly between the *Hyperboreans*, and the *Grecians*; and more eſpecially the *Athenians*, among whom our *Britiſh* Prince reſided, and the Inhabitants of *Delos*: Now for the latter, Mythologiſts give a very good Reaſon, for they tell us that *Latona* made the Iſland of *Delos* her Place of Refuge when ſhe was purſued by a Monſter, named *Python*, which *Juno* made the Earth produce to be the Inſtrument of her Vengeance againſt her, and there ſhe was delivered of *Apollo* and *Diana*: And for the former we find as good a Reaſon in the late Archbiſhop of *Canterbury*'s Antiquities of *Greece*; our Author telling us, in the Ninth Chapter of his ſecond Book, that the *Athenians*, at a time when the Plague raged over all *Greece*, received an Oracle from the *Hyperboreans*, commanding them to make Vows and Prayers in behalf of the reſt; and that after that they continued to ſend Gifts and Offerings thither, as they had formerly done to *Delphi*.

THE Birth of a God in any Country, denotes no more than the Introduction of his Worſhip into it, as *Herodotus* moſt expreſsly writes; from whence Monſieur *Banier* ſuppoſes the Worſhip of *Apollo* to have been propagated from the *Hyperboreans* to the *Grecians*; we may add of *Diana* alſo; and this ſo early as the Ages preceding the *Trojan* War, ſince *Pauſanias* tells us that the *Delphian* Oracle was founded by two *Hyperboreans* named *Pegaſus* and *Agyeus*; and ſince *Diodorus Siculus* aſſures us that the *Corinthians* applied to that Oracle for Directions how to diſpoſe of the Bodies of the Sons of *Jaſon*, that were murdered by their Mother *Medea*: That very *Medea* who was Siſter to *Circes* the Enchantreſs, and no leſs eminent in the Art of Witchcraft; and that very *Medea* who, by providing herſelf with a hollow Image of *Diana*, got acceſs to *Pelias*, King of *Theſſaly*, and made him believe that the Goddeſs in a Chariot, drawn through the Air by Dragons, had paſſed from the *Hyperboreans* over many Parts of the World, and had at length made choice of him, as the moſt pious Prince, to ſettle her Image with, and eſtabliſh her Worſhip for ever: A Stratagem by which ſhe was enabled, in the Evening of the Day of his entering the City *Iolcos*, to get the King murdered, and his Palace put into the Poſſeſſion of the *Argonauts*.

WHEN the Worſhip of *Apollo* and *Diana* was once introduced into *Greece*, the *Hyperboreans*, to do Honour to their

Gods, ſent Offerings to them; and theſe, as the *Delians* affirmed to *Herodotus*, were wrapped up in a Bundle of Wheat Straw, and ſo tranſmitted to *Delos*; two Virgins, accompanied with five Citizens, carrying the firſt Offering that was made; ſoon after which two other Virgins were diſpatched to the ſame Place to make an Acknowledgment to *Lucina* for a ſpeedy Delivery; and to theſe four Maidens *Callimachus* adds another, whoſe Name was *Loto*.

ARGIS and *Opis*, *Hyperoche* and *Laodice*, are the Names of the Virgins mentioned by *Herodotus*; and that Hiſtorian tells us, that the five Citizens that accompanied two of them to *Delos*, went under the general Title of *Peripherees*.

WHEN the *Grecians*, about the Age wherein *Thales*, the *Mileſian*, lived, found that the Solar Year, conſiſting of one entire Revolution of the Earth about the Sun, would not agree with the Lunar Year, conſiſting of twelve entire Revolutions of the Moon about the Earth, the Study and Endeavours of the Aſtronomers, of thoſe Times, was to find out *Cycles*, or a certain Number of Lunar Years, wherein, by the Intercalation or Addition of one or more Lunar Months, the Revolutions of the Earth and Moon might be brought within the ſame Period. Now the firſt Attempt that was made for this Purpoſe, conſiſting of the Intercalation of a Month, at the End of a Cycle of two Years, as well as at the End of another Cycle of four Years, we may from thence fairly conclude that thoſe Attempts were made by the Directions of the *Hyperboreans*.

BY the five Peripherees that were ſent to *Delos*, we are therefore to underſtand the Addition of five Days to the *Grecian* Solar Year, which, at firſt, contained no more than 360 Days, divided into twelve Lunar Months; by the two Virgins thoſe Peripherees accompanied, the Cycle of two Lunar Years; by the two other Virgins, of *Herodotus*, the Increaſe of that Cycle to one of four Years; by *Loto*, the intercalated Lunar Month at the End of each Cycle; and by the ſacred Things thoſe Meſſengers carried with them, Offerings to *Apollo* of the firſt Fruits of their Corn, and an Acknowledgment to *Diana* of ſome other Kind.

THIS laſt Cycle was not long in uſe before it was doubled, and three Lunar Months intercalated, which brought eight Revolutions of the Earth about the Sun, and ninety nine Revolutions of the Moon about the Earth ſo near together, that it ſeems to have given Riſe to the Fable, "That the *Hyper-*

"*borean*

" *borean Apollo* had killed the Monſter *Python*, or *Typhon*," and on this Victory the *Pythian* Games were inſtituted; *Apollo* was from thence ſurnamed *Pythius*; the Mouth of the Hole or Cavern of the Earth which he had ſeized at *Delphi*, and made himſelf Maſter of, to deliver Oracles, had a *Tripod*, or three Legg'd Stool, covered with the Skin of the vanquiſhed Monſter, placed over it for his intoxicated Prieſteſs to ſit upon, and catch the Divine Exhalation, or what the God dictated from the Cavern without Danger of falling into it and breaking her Neck, as many of her Order, during their Intoxication, had done; and the Prieſteſs, whoſe chief Qualities were Age, Poverty and Ignorance, had the Name of *Pythia* given to her.

THE *Pythian* Games were at firſt celebrated near *Delphi* every Ninth Year, or rather when the Period of Eight Solar Years was compleat; and therefore, to the Honour of *Apollo Pythius*, an Octoſtyle, Monopterick Temple was erected over the Oracular Cave at *Delphi*; and a Feſtival, to be celebrated every Ninth Year, was inſtituted in Memory of his Victory over the Monſter.

THE Proſpect, or outward Appearance of this Temple, having been the very ſame with that of the Temple mentioned by *Diodorus Siculus*, as belonging to *Apollo* in the *Hyperborean* Iſland; and the Cave from whence *Trophonius* delivered Oracles having been ſurrounded with white Stones, forming a Monopterick Temple, makes it much more than probable that the *Grecians* received the Idea of theſe kind of Structures from the *Hyperboreans*, if Hiſtory had not informed us that *Abaris* erected Temples in ſeveral Parts of *Greece*, and if the *Grecians* had not repreſented the *Delphian* Temple as a Work performed by *Pteras* with Wax and the Wings of the Bees *Apollo* had brought from the *Hyperborean* Regions.

THE Monopterick Temple over the Oracular Cave of *Trophonius* became further remarkable from the Pillars with which it was compoſed ſuſtaining Obeliſks made of Braſs: And as the Name of theſe kind of Structures is compounded of two *Greek* Words, *Monos*, one, and *Pteras*, a Wing, is it not probable that *Abaris* had the Name of *Pteras* given him on Account of theſe ſort of Temples, as well as the Wings with which he pretended to ſoar to the upper Regions of the Air, and waft himſelf aloft through that Element over Sea and Land from Mountain to Mountain; and from Country to Country?

By *Abaris* or *Bladud*'s preſenting *Pythagoras* with the ſacred Arrow of *Apollo*, we may ſuppoſe the *Britiſh* Sage to have communicated to the *Samian* Philoſopher the Worſhip paid by the *Hyperboreans* to *Apollo* and *Diana*; together with the eight Years Cycle, as well as the Intercalation of three Months to bring the Revolutions of the Earth about the Sun, and the Moon about the Earth, within the ſame Period; and thereby to have enabled him not only to compleat that Syſtem of the Planetary World, to which ſucceeding Philoſophers gave the Title of the *Pythagorean*; but appear to the *Crotoniates* for *Apollo* himſelf: For at this time I will not ſuppoſe any thing more to diveſt *Pythagoras* of the Honour of that Syſtem; and for the future ſhall only endeavour to ſhew by the antient *Britiſh* Works of *Bath*, and in its Neighbourhood, that King *Bladud* taught the ſame Syſtem in *Britain*, in the ſame Age that *Pythagoras* taught it in *Greece* and *Italy*.

The chief Part of the Learning of the antient *Britons* conſiſted therefore in the Knowledge of the Motions of the Heavenly Bodies; and this, with the Arts of Divination, as well as the particular Worſhip they paid to *Apollo*, was moſt undoubtedly the Arrow that lay concealed in the *Hyperborean* Iſland; this was the Arrow with which the Cyclops, or the Days, Months and Years, made uſe of by the firſt *Grecian* Aſtronomers, to regulate the Courſe of the Earth about the Sun, with that of the Moon about the Earth, were deſtroyed; this was the Arrow that wounded to Death the Monſter *Python*, and mounted the *Pythia* at *Delphi* upon a Tripod, in the midſt of an Octoſtyle Monopterick Temple, to become the Mouth of the victorious God; this Arrow, or Syſtem of Knowledge, was the God *Belenus* of the *Britons*; and *Belenus* was adored in *Britain* with as much Pomp and Ceremony as at *Delphi* itſelf: *Apollo* attending the Grand Feſtival at the End of every Cycle of Years with his Harp; and ſpending his whole Nights, from the Vernal Equinox, in March, to the Riſing of the Pleiades, about the latter End of *July*, in playing upon that Inſtrument; and in ſinging and dancing to it.

The other Parts of the Learning of the antient *Britons*, in the Perſons of *Samothes*, his four next Succeſſors, and the nineteen Kings that followed the Giant *Albion*, will be ſhewn, from time to time, in the Deſcription of their Works; and in Concluſion of this Chapter, I ſhall only for the preſent take notice, that as the Authors of the Fable of *Samothes*, make him,

him, together with *Magus*, *Sarron*, *Druis* and *Bardus*, to have reigned 247 Years; ſo if we call thoſe Years Lunar Months, for the time between every New Moon was, as *Pliny* atteſts in the 48th Chapter of his 7th Book, the full Period of the *Egyptian* Year, they will juſt amount to the twenty Solar Years that *Bladud* ſat upon the *Britiſh* Throne.

THIS Prince ſeems to have been diſguiſed under the Name of *Samothes*, either from the Iſland and City of *Samos* wherein *Pythagoras* had his Birth, and began to teach thoſe things which have immortalized his Name; or from the other Iſland of *Samos*, ſo famous for the *Samothracian* Myſteries; and thoſe Myſteries into which the *Britiſh* Sage was initiated.

CHAP. III.

Of King BLADUD's Works at BATH, and their conſtituting the Metropolitan Seat of the BRITISH DRUIDS.

PROPER Ciſterns about the Heads of the hot Springs to receive the Water upon its breaking out of the Earth, were the firſt of King *Bladud*'s Works at *Bath*, as Hiſtory and Tradition teſtify; over, or in which Ciſterns we may ſuppoſe high Towers to have been erected, not only to render the Situation of the hot Waters conſpicuous to People at a Diſtance from them, but to ſerve as Objects for Adoration; and to thoſe Ciſterns we may alſo ſuppoſe Drains to have been made to convey cold Water at Pleaſure to the hot, ſince the Remains of a couple of Drains have been lately diſcovered running in direct Lines between the hot Springs, and a couple of cold Springs, about ſeven hundred Feet to the Northward of them; and ſince we have a Tradition in *Bath* that ſuch ſubterranean Canals were made at the ſame Time as the Baths themſelves.

COMMON Report, as the Author of the *Tour through Great Britain* obſerves, makes thoſe Drains no other than neceſſary Contrivances to ſecure the hot Springs from the cold; however as the vulgar Opinion of moſt People formerly was, that the Bath Water received its Heat from Fires, contrived and concealed in ſome ſecret Place or other, by the magical Art of King *Bladud*, that Opinion muſt have taken its Riſe from a ſecret Method made uſe of, in antient Times, to increaſe or abate the Warmth of the Water in the Baths, inſtead of the

the visible and known Method now made use of to render the Water of the *King's* Bath temperate to the Bathers in general in it; or exceeding hot, when the Cases of some particular People require a hotter Bath than ordinary.

THE Form of the Baths of *Bath*, as they were made by their first Founder is uncertain; but as to their Use, the Author of the *British* History assures us, they were intended for the Benefit of the Publick. And as that Historian, and all other Writers of King *Bladud*, together with the aboriginal Inhabitants of the City, by their Tradition, unanimously join in making him a Magician, so we may look upon this Work as the Basis of his Magick, by enabling him to apply the hot Waters to cure the Diseases of Mankind; and from thence conclude, that *Bladud* assumed their medicinal Virtues to his own Power with the Gods; made the World believe it by abating or increasing their Heat at his Pleasure; and that all his other Works in or near *Bath* regarded Religion, Astrology and the Mathematical Arts.

FROM this Conclusion it is natural to suppose that the King, as he pretended to be endowed with the gift of Prophecy, took upon himself not only the Office of High Priest in *Britain*, to unite the Priesthood to the Royalty, agreeable to what is said of the *Hyperborean* Leader, and as *Darius Hystaspes* had done in *Persia*, in the last Year of his Reign; but constituted the four learned *Athenians*, that fled into *Britain*, the Heads of four Orders of Priests to act under him: It being well known that the *British* Priests were divided into four Orders, to wit, Philosophers, Divines, Prophets and Poets, and that all these were subject to an High Priest.

THE *British* King and High Priest had an Example for the Power he seems to have assumed over the Heat of the Bath Waters, in the Waters of the Sun in *Ammonia*, which were cold in the middle of the Day, and boiling hot in the middle of the Night, as *Herodotus*, l. 4. *Diodorus Siculus*, l. 17. c. 5. and *Quintus Curtius*, l. 4. c. 7. attest; those Waters having had Buildings near them, from whence boiling Water could be conveyed by Drains to the Cistern at the Head of the cold Spring, to give the Water of it the Heat it acquired, at the appointed Time.

THE Cisterns that originally received the Water of the hot Springs of *Bath* seem to have been only two in Number, one at the Head of the chief Spring, and one between the

two

two ſmaller Springs: For when the Houſe now ſtanding over-againſt the South Side of Saint *John*'s Chapel was built, which I think was in the Year 1718, the Workmen, in digging for the Foundation, met with the Veſtigia of a Bath; and the very Ciſtern, moſt probably, that held the Waters of the adjoining hot Springs.

As one of the *Britiſh* Names of *Bath* demonſtrates that the hot Waters, or ſome of them, were conſecrated to the Moon, under the Name of *Pallas*; and as one of the *Roman* Names of the City demonſtrates likewiſe, that the ſame Waters, or ſome of them, were conſecrated to the Sun; ſo we may conclude that the Tower in or over the Ciſtern thus diſcovered, not only ſurmounted the Waters ſacred to the Moon, but was conſecrated with them to that Luminary; and that the Tower in or over the Ciſtern at the Head of the chief hot Spring, not only ſurmounted the Waters ſacred to the Sun, but was conſecrated with them to that Luminary, as King of the Heavenly Bodies.

Now, in an Augural Line with the hot Waters and Towers thus conſecrated to the Sun and Moon, and at the Diſtance of about 3250 Feet from them, as we aſcend the Hill now bearing the Name of *Lanſdown*, there are three large Stones lying upon the Ground, in a little Field by the Side of the Road, known by the Name of *Sols Rocks*, with a Foundation juſt behind them, ſhaped into a Circular Form: One of theſe Stones lies upon its Edge, and is fourteen Feet long, four Feet thick; the other two lie flat, and ſeem as though they had formerly been in one, of about thirty Feet long, ſeven Feet ſix Inches Broad, and three Feet nine Inches thick: But now the Pieces are ſomewhat thinner; and while one appears full eighteen Feet in Length between the extreme Points, the other meaſures no more than thirteen Feet from End to End.

These three Stones, when erect and perfect, ſeem to have made a ſtupendous Altar; and the circular Foundation behind them ſeems to have borne other erect Stones, which, in all Probability, were ſet up by King *Bladud* for a Temple in honour of the Sun.

The Goddeſs *Minerva* appears, by all Accounts, to have had a Temple erected to her Honour near the warm Fountains of *Bath*; and to the ſame Goddeſs, under her *Phœnician* Name of *Onca*, we have already ſhewn that one of the Hills of the City was conſecrated.

The

THE Hill of *Bath Onca* plainly intimates that the Goddeſs was highly honoured at the warm Fountains of the City; and tho' Tradition, as well as the modern Writers, place her Temple to the Eaſtward of thoſe Springs, I am nevertheleſs inclined to believe that it ſtood to the Weſtward of them; ſince in digging for a Foundation for one of the late Duke of *Chandos*'s Houſes, in the Year 1728, I met with the Remains of ſome Stone Walls which ſeemed to have been part of the Stereobata of no inconſiderable Temple.

THESE Remains were probably part of the Baſis of the very Temple at *Bath*, wherein *Bladud* kept perpetual Fires burning; and the Circumſtance annexed to that Hiſtorical Fact, of the Fuel never conſuming to Aſhes, but, on its decay, turning into Balls of Stone, ſeems to me to mean no more than this, That the Water of the adjoining hot Springs, or ſome other Water near them, was found to be of a petryfying Nature after paſſing thro' a certain Part of the Earth; the Moiſture of the Weſtern Diviſion of the Body of *Bath* ſtill growing into a perfect Rock of Stone againſt the City Wall juſt beyond the Place where the Water of the Hot and Croſs Baths is brought through that Wall in its Paſſage to the River.

A Draught of this growing Rock may be ſeen in Doctor *Guidott*'s *De Thermis Britannicis*, P. 165; and its Situation being pointed out by the Letter o, in Doctor *Jones*'s *View of Bath*, the Veſtigia of the imaginary Temple of *Minerva* were diſcovered juſt above it, and under the Houſe by the Figures Number 11. Theſe Ruins lay buried very low in the Ground, and ſeveral Feet under the Bottom of the Walls of the old Houſe that was taken down; nor had I met with them at all if a Vintner of *Bath* had not, at that time, prevailed upon the Duke to expend ſo much Money as was neceſſary to make a Set of Wine Vaults under the Cellar Story of the new Building.

ABOUT eleven Years after the Diſcovery of theſe Works, we began to penetrate the Ground for Foundations for our new Buildings on the North Part of the *Ham*; and in digging into it we met with the Remains of divers old Walls, together with ſingle Stones wrought in a curious Manner: Some of the Stones were twelve Feet under the Surface of the Land; and the whole ſeemed to me to claim a Parent of much greater Antiquity than the *Romans:* I will ſuppoſe theſe Walls and Stones to have been part of *Bladud*'s Palace, ſince the *Britons*

always chooſe to build near a Wood, or a River for Coolneſs; and the *Ham* is ſo ſituated that the *Avon* forms a Circular Line from the North Eaſt to the South Weſt Parts of that Meadow.

THE Word *Ham* is pure *Saxon*, and ſignifies an eminent dwelling Place, ſuch as a King's Palace; and as *Bladud* is ſaid to have built *Caerbren*, a Name which imports a King's Throne; his Temples compoſed of Pillars, or Places of Addreſs to the Gods; and his Oracle, as well as Royal City, as above; ſo I am inclined to believe that King *Bladud*'s Throne, or Palace, was placed in the *Ham*: That the Altar, or Rocks of *Solis*, with the Temple behind it, was his Place of Addreſs to the Sun by Sacrifice: And that the Temple lying to the Weſtward of the hot Springs was his Place of Addreſs to the Moon; for *Caer* in the Highlands of *Scotland*, where *Iriſh* is ſpoke, is a Word now made uſe of to expreſs ſuch erect Stones as this Altar, and theſe Temples ſeem to have been compoſed of; as Doctor *Garden*, in his Letter to Mr. *Aubrey*, inſerted in the laſt *Engliſh* Edition of *Camden*'s *Britannia*, p. 1256, particularly writes.

I am likewiſe inclined to believe that King *Bladud*'s Oracle ſtood near the North Weſt End of the *Ham*, and in a Piece of privileged Ground, a Place of Sanctuary no doubt, now bearing the Name of Grove; ſince that Name points out not only a Parcel of Trees growing near one another, but a ſingle hollow Tree, a Cheſt, or a Pit to conceal ſomething in; the Word Grove ſignifying a Cave in the Earth, or any hollow Body, as well as a dark gloomy Wood, ſuch as is impenetrable to the Beams of the Sun, as is evident from the Pits on *Mendip* Hills being ſtill called Groves, the Miners Groviers.

THE Oracular Tree of the Foreſt of *Dodona*, in *Greece*, was, as Monſieur *Banier* takes notice, no more than a hollow Tree, ſuch as *Homer* tells us the *Hamadryades* were uſed to quit when their Inclinations led them to taſte the Pleaſures of Love with the *Sileni* in Caves of the Earth; and in that Tree the Miniſters of the Oracle, as our Author further obſerves, hid themſelves when they gave their Reſponſes to the Queſtions aſked by an old Woman that acted as the Prieſteſs of *Jupiter* before it.

AT the Foot of this famous Tree there was a Fountain which run with a ſoft murmuring Noiſe, and that articulate Sound was ſometimes taken for the Voice of the Oracle, and interpreted by the Prieſteſs as ſuch: And by the ſame Tree

a Brazen Statue with a Lash in its Hand, and several Kettles near it, whence the Name *Dodona*, were suspended in the Air in such manner that the Figure, when agitated by the Wind, like the Clacks in Gardens or Orchards, struck against the Kettle that was next it; this communicating the Motion to the rest raised a clattering Din; and the Noise was sometimes taken also for the Voice of the Oracle, and interpreted by the Priestess as such.

THE Predictions thus formed by the Priestess of *Jupiter* from the Voice of her Collegue in the hollow Tree, from the Purling of the Water, or from the Clattering of the Kettles, were delivered to those who came to consult the God either in Verse, when she was clear in the Answer he gave her; or by Lots when she feigned herself doubtful: And this having been a sort of Divination, to which *Pythagoras*, according to *Varro*, very much addicted himself; it was performed by casting something like Dice into Water, occasionally to sink or swim in that Element; and the Chance of the Cast, says *Pliny*, l. 2. c. 7. was taken for a God.

THIS Kind of Divination appears from hence to have been a necessary Attendant to Oracular Trees, Chests and Pits; and as such it seems to have been practised near *Bladud*'s Oracle at *Bath*, since a publick Way on the East Side of the Grove is, to this Hour, called by the Name of *Lot* Lane; and there is no doubt but that all the other Kinds of Divination were practised near the hot Springs, as *Coston* lying West and by North of them, and *Telsford* lying to the South South-Eastward of the same Fountains, were Places for Divining into the Will of the Gods.

I would now ask whether our Grove at *Bath* may not, with the highest Probability, be supposed to be that which belonged to *Apollo* in the *Hyperborean* Island, notwithstanding the Forests of *Kingswood* and *Selwood* demonstrate natural Groves, of vast Magnitude, to have lain near the Waters of the Sun? And I would also ask, whether there is not some Reason for one to suppose the Circular Foundation behind the Rocks of *Selis* the Basis of the renowned Temple, of a round Form, dedicated to that God in the same Island?

THE first natural Grove I just now mentioned bearing a Royal Title; this lying to the Westward of *Caerbren*, or the King's City; a Town dignified with the Marks of Royalty lying still farther Westward; the Sea itself terminating the Line under the Name of *King Road*; and the whole lying

within the Limits of fifteen Miles in Length; I would further aſk whether the King's City, his Wood, his Town, and his Road, all lying Weſtward of one another, may not be ſuppoſed to have had their Riſe at one and the ſame time, under one and the ſame Prince; and *King's Weſton* to have been the chief Maritime Town of *Bladud*'s Kingdom when the *Britiſh* Court was ſeated about the hot Springs of *Bath?*

THE Mouth of the River *Avon*, juſt before it opens itſelf into *King Road*, hath been eſteemed a ſea Port from all Antiquity; it ſtill makes the Port of *Briſtol*; and what the contiguous Buildings of that City now are to the Port, the Buildings of *King's Weſton*, in all Probability, formerly were, till the open and expoſed Situation of that Town rendered it neceſſary for the Mercantile Inhabitants to remove to another that ſhould be well ſkreened from the boiſterous Sea Winds; Tradition telling us that after a laborious Trial between two Giants, named *Gorum* and *Vincent*, to cut a Channel from *King Road* to a convenient Place for making a Harbour, and erecting a Maritime Town, the latter prevailing brought the flowing Water of the *Severn* Sea to the Place where *Briſtol* now ſtands.

KINGSWOOD ſeems to have been a Foreſt deſtined to hold the King's Game, rather than a Grove conſecrated to *Apollo*; but *Selwood* having been formerly remarkable for a Chapel wherein the Bones of St. *Algar* were buried, and therefore, ſays *Leland*, in the ſeventh Volume of his *Itinerary*, frequented by the ſuperſtitious Multitude, that Foreſt was undoubtedly a Grove applied to Religious Purpoſes in Pagan Times, tho' its *Britiſh* Name of *Coitmaur* points out to us nothing more than its Magnitude; nor is there the leaſt Reaſon to ſuppoſe it to have been uſed in ſuch an eminent Manner as to become the Grove of *Apollo*.

THE Grove of that God was really artificial; and it was undoubtedly ſituated near the hot Fountains of *Bath*, in the Piece of privileged Ground now bearing the Name of *Grove*, and marked with the Letter n in Doctor *Jones*'s View of the City, as above: And as the Way on the Eaſt Side of our Grove, marked with the Figure 1, and ſtill called *Lot* Lane, muſt have had that Name from the Practice of Divination by Lots in it, ſo the Name of *Ambrey* given to the Meadow marked with the Letter q, muſt have taken its Riſe from an Ambre or rocking Stone formerly in that Field; and probably by the Letter r, where the *Ambrey* Houſe now ſtands.

THE Biſhop of *London* takes notice of one of theſe Kind of Stones near *Buxton* Baths in *Derbyſhire*; and though it is twelve Feet high, and thirty ſix Feet about, "yet a Man, ſays "he in the *Britannia*, p. 593, may move it with his Finger:" Many other rocking Stones are ſtill remaining in *Cornwall*, and other Parts of the *Britiſh* Dominions; and they are known by the general Name of *Ambre*.

AMBRE is an old Country Word with us in the Weſt of *England*, for a Cupboard; as ſuch the abovementioned *Tom Coryat*, in the Beginning of his Book of *Crudities*, gives his Belly the Title of a capacious Aumbrie for the hungry Haddocks; ſo that the Word was not improper to expreſs a ſacred Incloſure wherein ſome ſpiritual Being was ſuppoſed to take up its Habitation; for as Monſieur *Banier* obſerves, the Pagans carried Superſtition ſo far as to believe the Deities themſelves reſided in the Statues that repreſented them.

STILPO, the Philoſopher, having publickly denied the Reſidence of *Minerva* in the famous Statue of that Goddeſs, made by *Phideas*, and ſet up in a Temple at *Athens*, erected to her under the Name of *Parthenis*, or the Virgin, was arraigned for his Infidelity and Preſumption before the great *Athenian* Court of *Areopagus*; where he was obliged, in his Defence, to have recourſe to a pitiful Evaſion, and to ſay he had aſſerted the Statue was not a God, becauſe it was a Goddeſs; which, however, did not hinder him from being baniſhed.

THE Statues of the pagan Deities were as often ſimple Blocks of Stone, as Stones ſhaped by Art into the Human or any other Form. The Statues of *Hercules* and *Cupid* were nothing, as *Pauſanias* affirms, but two Maſſes of Stone; "and "in one Place, ſays our Author, there are thirty ſquare Stones "which had the Names of ſo many Divinities." *Lucian* goes further, for he tells us, that in the Temple of *Aſtarte*, *i. e.* the Moon, in the City of *Hierapolis*, in *Syria*, there were Statues which moved of themſelves, and delivered Oracles.

THE Rocking Quality of the *Britiſh* Ambres, and ſuch kind of moving Statues of the Gods, was owing to the exact Equilibrium given to them; and this was ſo well underſtood by the Antients, that as *Pliny* writes in the 96th Chapter of his ſecond Book, there was a Rock of Stone near a Town called *Harpaſa*, in *Aſia*, which was ſo exactly counterpoiſed as to be put in Motion by the Force of a Man's Finger: And the ſame Author adds in the 7th Chapter of his 34th Book, that the

the Statue of *Hercules* made by *Lyſippus*, and ſet up in the City of *Tarentum*, in *Italy*, might be eaſily ſtirred by the Strength of a Man's Hand, notwithſtanding the Figure was forty Cubits high.

By the Name of *Ambrey*, in the Meadow and Houſe above deſcribed, we have ſomething more at *Bath* than the Shadow of this Mathematical Contrivance; a Contrivance whoſe Effect, to this Hour, aſtoniſhes the generality of Mankind, and often draws the Admiration of the reſt! What muſt it then have done in pagan Times, when the high Prieſt, arrayed in his ſacred Robes, put one of theſe rocking Stones in Motion by the ſlighteſt Touch, as the Means of obtaining a tacit Anſwer to what he wanted to know of the imaginary God that reſided in it?

This, as Mr. *Toland* remarks, could do no leſs than bring Criminals to confeſs what could no other Way be extorted from them; and therefore the placing an *Ambre* at *Bath* was a Maſterpiece of King *Bladud*'s Magick; but whether the Equilibrium given to ſuch rocking Stones was his own Contrivance, or the Invention of the Learned Men of the Eaſt, let the Antiquity of the *Britiſh Ambres*, compared with that of the rocking Stones, Statues, and even Temples of the Eaſtern Nations determine.

The *Delphick* Temple was a rocking Edifice; for after the neceſſary Preparations were made for conſulting the Oracle of that Place, "the whole Temple of *Apollo*, by I know not "what Artifice, ſays Monſieur *Banier*, trembled and ſhook "to its very Foundation, as the Signal given by the God "himſelf of his firſt Arrival in it; and a Laurel Tree at the "Entry of that Structure was no leſs agitated." Now as this Oracle was founded by the *Hyperboreans*, and as the Temple was built by *Pteras* with Materials brought by *Apollo* from the *Hyperborean* Regions, it muſt neceſſarily follow that the Motion given to the whole Structure was the Work of *Bladud*, let the Invention come from whence it will.

In a Line almoſt direct North of the *Ambrey* Houſe at *Bath*, and at the Diſtance of about three hundred Feet from it, a remarkable Tree was, till of late, upheld, under the Title of *Bel*, or *Belenus*'s Tree; and it grew by the Letter m in Doctor *Jones*'s View of the City: The Field next the *Ambrey* goes partly by the Title of St. *John*'s Meadow, and partly by that of the King's Meadow: And the River *Avon* ſeparates

ſeparates it from two other low Paſture Grounds, the one bearing the Name of *Bel* Meadow, the other that of the *Hays*; a Word implying Circles, or rather the Peripheries, Rings, or Out-Lines of ſuch Figures.

BELENUS's Tree ſeems to have been planted, originally, in Honour of the Arrow, or that Syſtem of Knowledge of the Motions of the heavenly Bodies which was ſecreted with the *Hyperboreans*, and, perhaps for the moſt part acquired by the great Skill and Labour of *Abaris*, or *Bladud*, in his Aſtronomical and other Studies: And *Belenus*'s Meadow ſeems to have been ſet apart for the Seat of the God *Apollo*, while he was ſuppoſed to preſide at the Feſtivals celebrated in Honour of him at the End of every Cycle of Years; the *Hays*, at the ſame time, ſerving the Multitudes that danced the *Haydegines* at thoſe Feſtivals; and more eſpecially on the firſt of *May*, which is ſtill called by the aboriginal *Iriſh*, as well as the Highlanders of *Scotland*, the Day of *Belen*'s Fire, becauſe the Day was proclaimed by great Fires, lighted the Night before, in Honour of the Sun, upon Altars erected upon the Summits of our higheſt Hills.

AT the Tree ſacred to *Bel*, *Apollo* principally, and all the other Gods collaterally, ſeem to have been invoked; while the *Ambre* below tacitly declared the Will of the Deities: And the Celebration of the *Neomenia*, when once proclaimed, was probably begun at this Tree by a ſolemn Offering of Cakes; the People compleating the Feſtival with Games and publick Entertainments in the adjoining Meadow, ſtill carrying the Marks of Royalty in its Name.

THE perpetual Fires maintained in the Temple of *Minerva* at *Bath*, may be looked upon as the Emblem of the Goddeſs; ſince Fire was the Symbol of a Virgin; and ſince the Moon was worſhipped in the City as a young Maid: But whether young Virgins had the Care of this Fire committed to them by King *Bladud*, according to the Example of his *Trojan* Anceſtors in *Italy*, is a Point which I ſhall now reſerve for further Examination; and for the preſent only take Notice, that the Prieſts who proclaimed the *Britiſh* Feſtivals ſeem to have been furniſhed with Fire at the Temple of *Minerva* to kindle the Fuel on their Altars, which bore the Name of Carns from their circular Forms; Carn, Karn or Cern, as the Biſhop of *London* writes in the laſt *Engliſh* Edition of *Camden*'s *Britannia*, being a primitive *Britiſh* Word, ſignifying a Circle.

SOME

SOME of theſe Carns made part of *Bladud*'s Works of *Bath*; and the firſt ſeems to have been erected on the Summit of a high Mount riſing up on a declining Branch of *Mons Badonca* juſt above the Rocks of *Solis*, and a ſmall Matter to the North Eaſt of them: For the Mount is ſtill called *Beacon* Hill; while its original Name is retained in a Fountain, called *Carn Well*, to the Eaſtward, and in a Tract of Land, called *Carn Hills*, to the Weſtward of it, and within Muſket Shot of the Center of the Mount.

THE *Britiſh* Carns were nothing but Heaps of ſmall Stones raiſed in a gentle tapering Manner, upon a Circular Baſis, to a conſiderable Height; and then covered with large flat Stones to ſerve as Hearths for making the Fires upon. The Name of theſe Altars expreſs their Form; and from them *Apollo* muſt have received his Sirname of *Carneus*, rather than from a Perſon who bore the Name of *Carnus*.

AS we have now ſhewn the moſt apparent Marks at *Bath* of a King and a Palace; of a hollow Tree or Grove for an Oracle; of a Place for Divination by Lots; of a Tower and Tree conſecrated to the Sun; of a Tower conſecrated to the Moon; of an Ambre or animated Stone, as another Place of Reſidence for ſome ſuperior Being to Man; and of Temples ſacred to the Sun and Moon, with one Altar near that of the former to offer Sacrifices at, and another to make Fires upon to proclaim Feſtivals: And as all theſe may be comprehended under the moſt antient Name, given to the City, of *Caerbren*; ſo I ſhall offer it as a more than probable Conjecture that King *Bladud* built his Palace in the *Ham*; having the hollow Tree or ſacred Grove of *Apollo*, with a Place for Divination by Lots, in Front to the Northward, as well as the Altar or Rocks of *Solis*, the round Work or Temple of the Sun, and the Altar or Carn: And having alſo *Belenus*'s Tree, with the animated Stone, the principal Bath ſurmounted by a Tower conſecrated to the Sun, the inferior Baths ſurmounted by a Tower conſecrated to the Moon, and a Temple of the ſame Luminary, all lying to the Weſtward.

WHEN the King was thus ſeated, who can doubt of his placing the Prieſts appointed for the Service of ſome of the ſacred Works that lay near the hot Springs in the Villages of *Haulway*, *Waldcot* and *Charlcomb*, or rather *Carncomb*; as the Name of the firſt implies the Street of the Sun, that of the ſecond the ſmall Cottages belonging to the Grove, and that of the third the Vale belonging to the Carn? Or who can

can doubt of his placing ſuch other Prieſts as were deſtined to watch for the firſt Appearance of *Onca*, or the new Moon, on the Top of the Mountain that was conſecrated to her?

About the Middle of the Summit of this Mountain we ſee an antient Chapel turned to profane Uſes! This Structure remains, to this hour, a part of *Waldcot*; four or five Houſes about it make a little Hamlet; and there is ſtill a yearly Aſſembly at it on the 10th of *Auguſt*, or the Feaſt Day of Saint *Laurence*: All this ſeems therefore to be the Continuation of ſomething inſtituted in pagan Times, and leads me to a Belief that *Bladud* extended his Works to the furtheſt Extremity of *Mons Badonca*, or *Lanſdown*, before he began any thing upon the other Hills of *Bath*.

Lan being a *Britiſh* Word ſignifying a Church or ſacred Place, we accordingly find the Remains of a circular Work, of about thirty Feet Diameter, near the profaned Chapel on *Lanſdown*: And we alſo find ſeveral Barrows or ſmall ſemiglobular Mounts of Earth, and ſeveral Pits or ſmall ſemiſpherical Concavities in the Ground near the ſame Structure.

This Circular Work was undoubtedly a Temple of the Moon; and the Pits ſeem to have been Altars ſunk into the Ground for the Purpoſe of ſacrificing to that Luminary when ſhe diſappeared towards the Change; as well as when ſhe was invoked as Queen of the infernal Regions upon Acts of Necromancy, or calling up the Dead: For *Bladud* and his Collegues were great Necromancers; and the Profeſſors of that Art offered their Libations and Sacrifices in Holes and Ditches directing downward, and contrary to the Altars that pointed up towards Heaven.

Upon the Southern Part of the Extremity of *Mons Badonca*, a Piece of Ground appears ſeparated from the reſt of the Down by an Intrenchment; this is divided in the middle by a ſtrait Bank of Earth directing to *Cainſham*; and each Part is adorned with a Quadrangular Barrow. To the Weſtward of this Work, the Village of *Northſtoke* is ſituated: And the hollow Stem or Trunk of the Tree that gave Name to the Place, muſt have been the Object of Adoration where Inſence was burnt, or ſome other religious Ceremony performed in Honour of the Moon, as Queen of the heavenly Bodies.

To the Northward of this Intrenchment above this ſacred Tree, we find a Work that makes a mere Labyrinth of Holes,

Holes, Ditches, Banks, and Barrows; but, at the ſame time, Art diſcovers itſelf ſo much in the Figure of the Whole, as well as in the ſeveral Parts, that I ſhall make no Scruple in pronouncing it the Work whereby King *Bladud* and his Colleagues feigned themſelves able to raiſe up all the Deities and Inhabitants of the infernal Manſions in the Practice of the Art of Necromancy: And in ſeveral other Parts of the Summit of *Mons Badonca* there are Barrows and Pits, as well as the Foot-ſteps of divers Intrenchments, whoſe Uſes ſhall be reſerved for further Conſideration, as the Works themſelves ſeem to have been ſubſequent to the former.

THE Pagans watching for the firſt Appearance of the Moon, after a Change, upon their higheſt Hills; no Place on Earth could be more proper for that Purpoſe than the South-Weſtward Extremity of *Mons Badonca:* In the Intrenchment therefore that now appears on the Summit of that Part of the Mountain, we may ſuppoſe *Bladud* to have placed the Prieſts deſtined to watch for *Onca*'s firſt Appearance: And nothing ſeems more probable, than that the King ſeated the other Prieſts that officiated at the reſt of the Works on the Top of this Hill in the Villages of *Langridge* and *Wolley*, both lying againſt the backſide of it; as the Name of the firſt implies a Place belonging to ſome Temple or ſacred Work; and that of the ſecond, the Plant that was eſteemed by our antient Prieſts as the greateſt Gift of Heaven.

THE Works of *Mons Badonca* ſeem to have been ſucceeded by others raiſed in the Vale at the North Eaſt End of that Mountain; the King erecting a Fortreſs for the firſt, and placing it on the oppoſite Side of the *Avon* from *Waldcot:* This Fortreſs the *Britiſh* Writers called *Kaerbadus*, the *Saxons Bathwic*, Names to the ſame Import; for *Kaer* in the *Britiſh* Tongue, and *Wic* in the *Saxon* are ſynonymous, and ſignify a fortified Place; and *Badus* and *Bath* mean one and the ſame thing.

A computed Mile beyond this Fortreſs *Bladud* ſeems to have ſeated the civil Part of his Subjects; as the Name of *Hamton*, given to the Village, demonſtrates a Connection between that Place and the *Ham* that made the Reſidence of the King: And ſuch as were appointed for the Service of Religion, like the *Levites* among the *Jews*, together with ſuch as were deſtined for War, he moſt undoubtedly placed on the Summits of two Hills, one to the Southward, and one to the Northward of *Hamton*; ſtrongly intrenching both Bodies of People.

THE Southward Intrenchment, as it ſeems to have contained the People appointed for the Service of War, terminated the Summit of *Camalodunum* to the North; it is now called *Hamton Down*; and it ſhews the Footſteps of an infinite Number of Stone Walls: And the Northward Intrenchment, as it ſeems to have contained the People ſeparated for the Service of Religion, terminated the Summit of a declining Branch of *Haul Down* to the South Eaſtward, and is now called *Solſbury* Hill.

THE chief Part of the Summit of the Mountain to which this Hill belongs, retains the Name of *Charme Down*, and thereon we ſee ſeveral Barrows, with the Footſteps of an infinite Number of Stone Walls, like thoſe on *Hamton Down*; from whence we may for the preſent, at leaſt, conclude, that upon the ſpacious Downs dedicated to the Sun King *Bladud* raiſed ſacred Works, and practiſed that part of his Magick which went under the Name of Inchantments to draw the Gods down from Heaven to reſide in them: The Works themſelves lying in ſuch a Form that they can claim for their Author nothing but an Inchanter, ſuch as *Bladud* is recorded to have been, and ſuch as he manifeſted himſelf to be by compoſing a Tract of Conjurations; for ſuch a Book *Abaris* is ſaid to have wrote.

WE may likewiſe conclude, that upon ſome Temple or ſacred Work belonging to *Solſbury* Hill, the King loſt his Life, by practiſing what was beyond the Ability of Man to perform, to give Riſe to the Tradition concerning him which mentions his Death to have been occaſioned by a Fall upon *Solſbury* Church: And it ſeems highly probable that *Swineſwick* and *Tatwick* made the Places of Abode for ſuch as attended the Works on *Haul Down*, as thoſe Villages are ſituated at the Foot of the Weſtern Side of the Mountain; as a Houſe in the former ſtill goes by the Name of King *Bladud*'s Palace; and as the Name of the latter points out not only the Manſion of *Mercury*, but Habitations for the ſeveral Miniſters of that Meſſenger of the Gods, and Coadjutor to the Deity to whom the Hill above the Village was ſacred.

THE Summit of *Camalodunum* being terminated to the North by an Intrenchment that contained the People appointed for the Service of War, the God, *Mars* himſelf, ſeems to have been honoured upon a ſmall declining Branch of his Hill, iſſuing Northward from another of a much greater Size that runs Weſtward from the Weſt End of the Body of the Mountain:

Mountain: For there we find a deep Intrenchment ſurrounding a ſmall Elliptical Area of about one hundred and eighty Feet in Length, by about one hundred and eight Feet in Breadth; and this bearing the Name of *Ingleſcomb* Caſtle, the tranſverſe Diameter of the Work makes almoſt an Eaſt and Weſt Line.

THE Center of this Caſtle is pointed out by an old Maple Tree in the midſt of an elevated circular Work of about thirty Feet Diameter; to the Weſtward of which there is a Pit, or Diſh-like Concavity, ſunk into the Earth, and to the Eaſtward we find a circular Area raiſed upon it, whoſe Center is in a right Line with that of the Tree and Pit.

THIS Monument of Antiquity, according to the Tradition of the Inhabitants about it, was, in the Times of Yore, famous for a Well in it, wherein the People imagined great Treaſures to have been hid, and reported that Lights in the Night time were often ſeen hovering about the Work; from whence we may fairly draw this Concluſion, that the whole Monument was a Work more than ordinary ſacred in the Ages of Paganiſm; and that it was conſecrated to *Camalos* the *Britiſh* God of War, the Tree in the Center having been the Image of the Deity; the circular Work it grows in, the Baſis of his Temple; the circular Area to the Eaſtward, the Remains of his Altar; and the Pit to the Weſtward, the Well of the God where the Soldiery took their military Oaths.

BY theſe Works it ſeems highly probable that King *Bladud* eſtabliſhed the Worſhip of *Camalos* at the North Weſtward End of the Mountain conſecrated to him; and as the Name of *Welmarſton* implies the Town of *Mars*'s Well, who can doubt of its having been the Place of Habitation for ſuch Prieſts as were appointed for the Service of the antient *Britiſh* God of War; and for adminiſtering the proper Oaths to all that entered themſelves into the Army?

THE South Eaſtward Corner of the Summit of the Hill of that Deity preſents us with the Ruins of a moſt ſtupendous Work; and with nothing leſs than the undoubted Remains of the great Court of Juſtice of the antient *Britons*, to which they annually reſorted to have their Controverſies decided; "a Diſcipline, ſays *Cæſar*, transferred from *Britain* to *Gaul*; "where every Body flew for Juſtice to the yearly Meeting "of the *Gallick* Prieſts at a conſecrated Place upon the Con- "fines of the *Carnutes*, a People poſſeſſing the middle Re- "gion of that Country."

THE chief Judges of the *Britiſh* Court of *Camalodunum* ſeem to have been ſeated upon the decline of that part of the Hill lying between it and the Intrenchment that contained the People ſeparated for the Service of War; and their Place of Habitation is come down to us under the Name of *Claverton*, or the Town of the *Claves*; a Name ſtill preſerved in the *Iſle of Man*, where the Remains of the antient *Britiſh* Syſtem of Juſtice is allowed to exiſt; and is given to ſuch Members of the chief Court of that Iſland, whoſe Province it is to hear and determine all Caſes of Difficulty and Conſequence ariſing in it.

THE annual Meeting of the Judges of *Mona* is on the Feaſt Day of Saint *John* the Baptiſt; their Tinwald, or ſupreme Court of Juſtice, is ſituated on a Hill near the middle of the Iſland; and this Court reſembles the primitive *Athenian* Court of *Areopagus*; it being open and uncovered; and the *Claves*, with the other Judges of it, ſitting under no other Canopy but that of Heaven.

NOW that the Court of Juſtice on the Hill of *Mars* at *Athens* ſhould prove a Precedent for a Court of Juſtice on the Hill of *Mars* at *Bath*, ſeems next to Demonſtration, as *Bladud* received part of his Education at *Athens*, and was aſſiſted in his Works at *Bath* by four of the moſt learned *Athenians* of his Time; and as the *Claves* who principally ſat in his Court of Juſtice reſembled the Archons who principally ſat in the Aſſembly of the *Areopagites* of *Athens*.

THE *Gallick* ſupreme Court of Juſtice having been ſituated upon the Confines of the *Carnutes* of that Nation, and taking its Original from the ſupreme Court of Juſtice of the *Britons*, it leads me now to ſhew, that this Court was ſituated upon the Confines of the *Carnutes* of our own Country; for as Mr. *Toland* writes, there were *Carnean* Prieſts among the *Britiſh* Druids; and ſuch *Carnean* Prieſts as were appointed for the Service of the *Carn* at the Eaſt End of *Mons Badonca*, were ſeated in a Comb within half a Mile of the ſacred Altar, while thoſe that daily attended it aſſembled ſtill nearer the *Carn* in a Dent of *Beacon* Hill, now called *Fryars* Hall, from a Tradition that it was antiently a Place for Fryars to meet in.

THE Mount that bore this *Carn* is but ſmall and low in Compariſon of the Mount now going by the Name of *Duncarn*, and riſing up on the Extremity of a declining Part of *Camalodunum* branching South Weſtward from the Body of the Hill: This Mount undoubtedly bore the principal and moſt

moſt celebrated *Carn* of the antient *Britons*; and three different Places juſt beneath it retaining the Names of *Duncarton*, *Carnecot*, and *Prieſton*, is the higheſt Demonſtration that can be produced of the Magnificence with which the *Carn* was attended, by the *Carnean* Prieſts; a Body of Men, who by walking bare Foot over the Embers of the Exhauſting Fires on it, may be very juſtly ſuppoſed to have ſecured to themſelves ſome of thoſe great Privileges which *Cæſar* declares the *Druids* to have enjoyed; and ſuch as *Pliny* tells us the *Roman* Senate ordained for the *Hirpins*; a ſet of People, who by walking unhurt upon the burning Coals of the *Acervus*, or *Carn* on Mount *Soracte*, at the yearly Sacrifice celebrated by them on that Hill in Honour of *Apollo*, became venerable to the ſupreme Council of the greateſt Empire of the World.

THUS it appears, that the annual Aſſembly of the antient *Britons*, for the Deciſion of Controverſies, was held upon the Confines of the *Carnutes* of our own Country; the ſame as the annual Aſſembly of the antient *Gauls* was held for the ſame Purpoſe upon the Confines of the *Carnutes* of that Nation; and *Great Britain* may glory in having Monuments thus to prove her Right to the Inſtitution and Practice of that Diſcipline which *Cæſar* the High Prieſt of *Rome*, from the Accounts of the *Gallick* Prieſts, believed to belong to the Inhabitants of this Iſland.

BETWEEN the *Carn* and Tribunal on *Camalos*'s Hill, *Bladud* ſeems to have fixed a Stoke, or the hollow Trunk or Stem of a Tree; and to the North of that Stoke to have made a ſmall Labyrinth of Pits, Ditches, Banks and Barrows; the King fixing the proper Prieſts to attend the firſt in Habitations round about the ſacred Tree, and ſeating ſuch as preſided over the laſt in a Vale below the Work; ſome Houſes in it retaining, to this Day, the *Saxon* Name of *Barwick*, *i. e.* the Fortreſs, Manſion, or Village belonging to the Mounts or Barrows.

THE Conformity between theſe Works and thoſe at the furtheſt end of *Mons Badonca* ſeems to point out their Uſes; and even to demonſtrate that they were applied for the Practice of the Art of Necromancy, as the Devil himſelf is introduced as a Labourer at the Completion of *Bladud*'s Works on *Camalos*'s Hill: For the laſt material Work that ſeems to have been performed on that Hill, being a vaſt Mount of Earth, there are People who tell us, that it was a ſepulchral Monument,

Monument, raiſed in Honour of ſome great Perſon; while others, who imagine it above the Power of human Art or Induſtry to raiſe ſo large a Hill, and yet believe it raiſed, aſcribe it to the Devil, and ſay, that as he was going by that Place with a Wheel-Barrowful of Rubbiſh, taken up by him upon *Od Down*, he grew weary with his Load, and diſcharging it there made the round Mount that now appears; which, as it conſiſted but of one Barrowful of Rubbiſh, was therefore, ſay they, called *Barrow* Hill.

THIS remarkable Mount ſeems to me to have been King *Bladud*'s Sepulchre, for it ſtands within half a Mile of a Place called *Hakum* or *Hakim*, a Name expreſſive not only of a wiſe and learned Philoſopher; but the very Title which is now given all over the Eaſt to *Zoroaſter:* And it is ſo ſituated as to make the Angle of a Triangle with *Hakim*, and the Caſtle of *Ingleſcomb*.

BUT before *Bladud* met with his Tragical End, or had his Body depoſited in this ſtupendous Mauſoleum, he ſeems to have performed many other Works round about the hot Springs of *Bath*; and after conſecrating the Hills that continue the Curve Line on the Back of *Camalodunum* from the South Weſt, round by the South, and by the Eaſt, to *Haul Down* at the North North Eaſt, and dedicating the firſt to the Twin Brothers, *Caſtor* and *Pollux*; the ſecond to *Strenua*; the third to *Jou*; the fourth to the riſing Sun, at the time of the Winter Solſtice, by the Name of the King of the Heavenly Bodies; and the fifth to the ſame Luminary, at the time of the Summer Solſtice; the King raiſed divers Altars and Mounts; ſunk many Wells; and planted ſeveral Trees and a Stoke for the publick Worſhip of the Gods, if the Remains of ſuch Monuments are of any Weight to ſupport the Aſſertion.

THUS *Diana*, by her Sirname of *Limnatis*, will appear to have had her Grove, Stoke, or hollow Tree, in the Vale on the Eaſt Side of the Hill of *Strenua*, the Situation whereof is by Nature venerable, gloomy and every way applicable to the Luminary that preſides over the Night: But the Summit of the oppoſite Hill, ſacred to the King of the Heavenly Bodies, preſenting us with a Situation quite the reverſe to the former, and every Way applicable to the Luminary that preſides over the Day, there the Riſing Sun, at the time of the Winter Solſtice, muſt have been hailed and ſaluted; and the Name of *Hays*, preſerved in a few Houſes

that make a little Hamlet, importing the Ring, Out Line, or Periphery of a Circle, makes it more than probable, that thoſe Houſes now ſupply the Place of an Altar and Monopterick Temple of the Sun; for the Service of which proper Prieſts were undoubtedly placed in the Village at this time bearing the Name of *Farleywick*.

BANNAGH-DOWN preſents us with ſtill more evident Marks of an Altar and Temple for hailing and ſaluting the Summer Riſing Sun, than thoſe at the *Hays* on the Hill next it, for hailing and ſaluting the ſame Luminary on his firſt appearing at the time of the Winter Solſtice: For there we have Stones that go by the Names of the *Weather Bed* and *Grey Weathers*; and while *Titam* Hill, or the North End of the *King*'s *Down* exhibits ſeveral Barrows, Banks, and other Works of the remoteſt Antiquity, the Eaſtward Part of the ſame Hill yields the Marks of a Well dedicated to *Mars*, and a couple of *Aſh* Trees conſecrated to the ſame God, the *Aſh* Tree having been particularly ſacred to him; and therefore againſt the North End of *Titam* Hill, the God of War had another *Aſh* Tree ſet apart for his Honour.

OVERAGAINST this Tree, at *Akeham*, a Place lying at the Foot of the Eaſt Side of *Bannagh-Down*, and at *Oakford*, another Place lying at the Foot of the oppoſite ſide of the ſame Hill, the Goddeſs *Rhea* appears to have had *Oak* Trees ſet apart for her Honour alſo; for to her the *Oak* Tree was conſecrated: If we proceed along the Valley Weſtward we ſhall find *Jupiter* to have had his Tree beneath the End of *Mons Badonca*, at a ſmall Village called *Beach*, ſince to this God the *Beach* Tree was ſacred: And if we purſue the Curve Line formed by all theſe Trees till we come almoſt to the Weſt and by North of the Tree ſacred to *Bel*, we ſhall meet with what appears to me to have been the laſt of King *Bladud*'s Works in that Part of his City which lay immediately round about the hot Springs.

THIS Work is a Semi-Globular Heap of Stones, raiſed on the Brow of *Pardies* Hill, *i. e.* the Hill of Swearing; it is an undoubted Monument of the moſt ſolemn Oaths of the antient Pagans; and the Cuſtom of raiſing theſe Kind of Monuments, and ſwearing at them, ſeems to have taken its Riſe in *Jacob*'s Days; the People in almoſt all ſucceeding Ages, during the Time of Paganiſm, practiſing it.

MOSES informs us, in the thirty firſt Chapter of the Book of *Geneſis*, that when *Jacob* fled from his Father-in-law, *Laban* purſued

purſued him to Mount *Galeed*, where they made a Covenant; previous to which *Jacob* ſet up a Pillar, and his Brethren raiſed a Heap of Stones; then the Terms of the Covenant were rehearſed: "Thou ſhalt not, ſaid *Laban* to *Jacob*, afflict "my Daughters, or take other Women to Wives; then, "continues he, this Heap and this Pillar ſhall be a Witneſs, "that I will not paſs over them to thee; neither ſhalt thou "paſs over them to me for Harm; and the God of *Abraham*, "and the God of *Nahor*, and the God of their Fathers judge "betwixt us." *Jacob* aſſenting to the Terms thus propoſed by *Laban*, ſwore to them by the Fear of his Father *Iſaac*; and the Parties calling the Monument the Heap of Witneſs, they invoked God there to watch their Veracity in keeping the Covenant they had made, and in adhering to the Oath they had ſo ſolemnly taken.

SUCH Heaps of Stones as theſe are, in *Northumberland*, called *Lawes*; and, as Mr. *Camden* writes, they abound on the Mountains of *Redes* Dale, about the very Place where National Conferences were uſed to be held: Thoſe Heaps of Stones were therefore raiſed as Monuments of the Agreements made formerly between the Lords Wardens of *England* and *Scotland*, on the Behalf of their reſpective Sovereigns; and are the moſt modern Inſtances, within my Knowledge, of King *Bladud*'s Inſtitution, as above.

THE former Works united made the Place which the *Saxons* called *Ackmancheſter*, *i. e.* the *Oak* Men's City; and as thoſe Works, independent of many others, beſpeak a Royal Founder, and one that was alſo an High Prieſt; ſo if they are duly conſidered they will not only give the Prieſts of the *Oak* a more illuſtrious, and a more probable Origin than they have yet had, but conſtitute

Bath
The Metropolitan Seat of the
Britiſh Druids.

THE ſame Works will furniſh King *Bladud* with every thing that was neceſſary to that Form of Religion in which the ſecond Part of his Magick conſiſted; as well as to the greateſt Part of that Skill in Aſtrology, and the Mathematical Arts, which was requiſite to compleat his Magical Syſtem; "and, in the Words of *Pliny*, bind the Senſes of the antient "*Britons* with three of the ſureſt Chains that were ever con-"trived or invented," ſince thoſe People, by being Men of Sincerity and Integrity, untainted with Craft and Knavery, and

and Strangers to Exceſs and Luxury, as *Diodorus Siculus* have recorded their Character, in the 2d Chapter of his 5th Book, were liable on every Occaſion to be impoſed upon by ſuch as made Subtilty and Cunningneſs the chief Part of their Profeſſion: For to ſee a Man drawing down the Gods from above; raiſing up the Dead from below; and obtaining Speech from a Dumb Tree, as well as Motion from a ſolid Maſs of Stone, is ſeeing Trick and Illuſion carried to its higheſt Pitch.

THE Pillars and other large Stones made uſe of in the Works above deſcribed, were indiſputably fetched from *Far-Leigh*, or the *King's Down*; for to this Day there are Stones lying upon the Weſt Side of that Hill, behind a large artificial Bank, ready wrought and prepared for Tranſportation of the ſame Size and Texture with the Stones now bearing the Name of *Sols Rocks*. And leſt it ſhould be hereafter imagined that the Stones now retaining the Name of the Sun were taken out of a Quarry juſt by them, I think it neceſſary to declare, that that Quarry was made by the Stone taken out of it to make the adjoining new Road, in the Year 1707; for before that Year the Road to *Lanſdown* was conſiderably more to the Eaſtward of the Rocks of *Solis* than it is at preſent.

THAT the *Druidical* Profeſſion had its Original in *Britain*, is ſufficiently evident from what *Cæſar* writes, but much more ſo by the united Works of *Caerbren*, already deſcribed: With thoſe Works the *Britiſh Druids* undoubtedly took their Riſe; King *Bladud* appears manifeſtly to have been their Founder, and to have made *Bath* their Metropolitan Seat; and part of what he taught them was firſt communicated to him by the great *Pythagoras*; *Ammianus Marcellinus* telling us in the ninth Chapter of his fifteenth Book, that the *Samian* Philoſopher inſtructed the *Druids* in their Laws and Cuſtoms: Then the *Britiſh* Prieſts who had been celebrated chiefly for their Piety, ſoon became eminent for their Learning; ſo eminent as to give *Pliny* Reaſon to ſay, "that a Man would "think the *Perſians* firſt learned all their Magick from the "*Britons*:" And notwithſtanding their Pupils, the Diviners, the Wiſemen, and the whole State of the *Gallick* Clergy, went under a general Name importing Prieſts of the *Oak*, becauſe, as the ſame Hiſtorian writes, they performed no Office of Divine Service, but under the Shade of Trees, or with Branches or Leaves thereof; yet, as Monſieur *Banier*

remarks, the Antients ſometimes diſtinguiſhed them by other Titles, but ſuch as always expreſſed their Functions.

THE FUNCTIONS of the Prieſts of the *Oak* will beſt appear from what *Diodorus Siculus* writes in the ſecond Chapter of his fifth Book concerning them: For there we find the Philoſophers repreſented as Men converſant with the Gods, and familiar in their Diſcourſe with them; the Divines as Men acquainted with the Nature of the Deity; and that no Sacrifice could be lawfully offered unleſs it was preſented by a Prieſt of one of theſe Orders.

THE Function of the Philoſophers conſiſted therefore in preſenting the Offerings of the People upon extraordinary Occaſions; as well as in aſking the Gods to grant them ſuch good Things as they deſired; and the Function of the Divines conſiſted in their preſenting the Offerings of the People upon ordinary Occaſions: The Prieſts of each Order performed their Offices by the help of a Grove or hollow Tree; and from thence they were denominated *Saronidæ*, *i. e.* Prieſts of the hollow *Oak*.

OUR *Sicilian* Author repreſents the Prophets as Men capable of foretelling future Events, by viewing the Entrails of the Victims offered up in Sacrifice; and the Poets as Men perfectly acquainted with the Virtues and Vices of the Laity, and very ſkilful in vocal and inſtrumental Muſick: The Function of the Prophets conſiſted therefore in viewing the Entrails of the Victims ſlain in Honour of the Gods, and thereby diſcloſing the hidden Secrets of Futurity to the People; and the Function of the Poets conſiſted in collecting the Virtues and Vices of the Laity; in forming them into Songs to ſing; in playing upon an Inſtrument like unto a Harp; and, with their Voice and Muſick, in publiſhing the Praiſes of ſuch as behaved themſelves well, and the Diſpraiſes of thoſe that behaved themſelves ill.

THESE Men were denominated Bards, a Name importing Poets and Songſters; and the Prophets having been known to the *Grecians* by the Name of *Ovaties*, to the *Romans* by that of *Vates*, Mr. *Toland* derives both from the *Celtick* Word *Faidh*, ſignifying a Perſon inſpired by the Gods to reveal their Will.

SUCH were the Functions of the Diſciples of the *Britiſh Druids*, and conſequently ſuch muſt have been the Functions of our Prieſts of the *Oak*, under the Superintendency of King *Bladud* their Founder; and nothing ſeems more probable than

than that his four *Athenian* Friends were the Heads of the four Orders the Prieſthood was divided into; to each of which we may ſuppoſe the King to have given a Wand, together with a Ring, or an Egg, or perhaps both, as the proper Enſigns of their Superintendency.

THAT the chief ENSIGN of *Druidiſm* was a Ring, pretended to have been generated by Snakes, in the Summer Time, is ſufficiently demonſtrated by a Tradition ſtill ſubſiſting in our Iſland; and thus related by the Biſhop of *London* in the laſt *Engliſh* Edition of *Camden's Britannia*.

"IN moſt Part of *Wales*, and throughout all *Scotland*, "and in *Cornwall*, ſays our Author in the 815th Page of the "*Britannia*, we find it a common Opinion of the Vulgar, "that about *Midſummer* Eve (though in the time they do "not all agree) it is uſual for Snakes to meet in Companies, "and that by joining Heads together and hiſſing, a Kind of "Bubble is formed, like a Ring, about the Head of one of "them, which the reſt by continual Hiſſing blow on till it "comes off at the Tail, and then immediately hardens, and "reſembles a Glaſs Ring; which whoever finds (as ſome old "Women and Children are perſuaded) ſhall proſper in all his "Undertakings. The Rings which they ſuppoſe to be thus "generated, are called *Gleineu Nadroedh, i. e. Gemmæ Anguinæ*, whereof I have ſeen, at ſeveral Places, about twenty "or thirty. They are ſmall Glaſs Annulets, commonly "about half as wide as our Finger Rings, but much thicker; "of a Green Colour uſually, though ſome of them are "Blue, and others curiouſly Waved with Blue, Red and "White."

NOW Rings for the Finger having been firſt made uſe of in *Samothrace*, from thence, ſays *Pliny*, l. 33. c. 1. ſuch Ornaments of the Hand were called *Samothracia*; and theſe may be very juſtly ſuppoſed to have had Virtues peculiar to them, the Knowledge whereof, or the procuring ſuch Rings, we may reckon among the *Samothracian* Myſteries into which *Bladud* was initiated; and from thence to have proved the Origin of the Snakes Rings with us, as well as of the Name of *Samothei* given to the *Britiſh Druids:* For by this Name the antient Prieſts of the *Oak* are ſpoken of, as Monſieur *Banier* particularly remarks; and *Bladud* having been diſguiſed under the Name of *Samothes*, he was moſt undoubtedly ſo denominated from theſe Myſterious *Samothracian* Orna-

ments, which gave Riſe to others pretended to have been generated by the ſame Reptiles that produced the Rings.

THESE were Eggs, and *Pliny* gives us the following Account of them in the third Chapter of his nine and twentieth Book: "In the Summer time yearly, an infinite Number of "Snakes gather together in a round Form, entangling and "enwrapping themſelves one within another in the moſt "artificial Manner: The Froth which they yield from their "Mouths, and the Humour that comes from their Bodies "incoporating together produces an Egg, and this they caſt "up on high into the Air, by the Force of their Hiſſing, at a "certain Time of the Moon's Age, known only to the *Druids* "themſelves; and therefore one of them is always ready, "with a good Horſe near him, to watch the mounting up "of the Egg, and to receive it in its Fall before it reaches "the Ground, within the Lappet of a certain Garment: As "ſoon as the Egg is thus catched, the Perſon that receives it "muſt mount his Horſe, ride away full Speed, make to "ſome great River, and croſs the ſame to preſerve his "Treaſure; for the Snakes immediately diſintangle them-"ſelves, and, with the utmoſt Fury, purſue the Perſon "who carries their Egg away till their Chaſe is ſtopped by "the Water."

"ONE of theſe Eggs, ſays our Author, is of the Size of "an ordinary round Apple; the Shell is of a Cartalagineous "Subſtance; it is claſped all about with Concavities repre-"ſenting thoſe about the Legs of the Fiſh called a *Pourcuttle*; "the Reality of it is always proved by its buoying itſelf up aloft "in Water, and ſwimming againſt the Stream; and an Egg "ſo proved, concludes our Author, became a ſovereign Thing "to procure a Perſon ready Acceſs to Princes, to win their "Grace and Favour, and to obtain the better of an Adver-"ſary in any Conteſt at Law."

THE *Gallick Druids*, according to our Hiſtorian, wore theſe Kind of Eggs, ſet within Rings of Gold, as the Enſigns or Badges of their Profeſſion; and therefore a Ring or an Egg, or both, of a wonderful Nature was the undoubted Badge of our antient Prieſts of the *Oak*; and was worn by the Super-intendant of every Order, or the Head of every College, as his peculiar Mark of Diſtinction from the inferior Prieſts: And as the Snakes appear to have generated their Rings on the Eve of *Midſummer* Day; ſo it is highly probable that on the ſame Day they generated their Eggs likewiſe, and that the

the three and twentieth of *June*, the Day preceding the Annual Meeting of the *Druids* to decide Controverſies, was the critical Time for watching for theſe Productions, the Poſſeſſion whereof enabled a Perſon to gain the Better of his Adverſary in any Conteſt at Law: "I myſelf, ſays *Pliny*, am able "upon my own Knowledge to aver, that *Claudius Cæſar* "commanded a Gentleman of *Rome* to be put to Death for "carrying one of theſe Eggs in his Boſom at the time that "he pleaded his Cauſe before him in Court."

THE PLANTS

adopted by the *Druids* had Virtues no leſs extraordinary aſcribed to them, than thoſe aſcribed to the Rings and Eggs that made the Badges of their Profeſſion; and thoſe Plants having been chiefly *Miſſeltoe*, *Selago*, *Samolus*, and *Vervain*; the firſt they gathered with great Solemnity, and called it by a Name which in their Language imported *All Heal*, from an Opinion that it would cure all Maladies whatſoever.

NOTHING with the *Druids* was eſteemed more ſacred than the *Miſſeltoe* that grew on an *Oak* Tree; this, or in ſhort any thing elſe, ſays *Pliny*, which they found growing upon that Tree, beſides its own Fruit, they looked upon as a Gift from Heaven, and having gathered it when the Moon was juſt ſix Days old, it became, moreover, a ſure Medicine to make the Barren inſtantly Fruitful; and was a ſovereign Counterpoiſon againſt all Vermin.

SELAGO appears by the Teſtimony of *Pliny*, in the eleventh Chapter of his four and twentieth Book, to have been gathered with as much Solemnity as the *Miſſeltoe*; and the *Druids* diſpoſed of it as the only Preſervative againſt all hurtful Accidents and Misfortunes whatſoever; thoſe Prieſts pretending that the Fume thereof was good for all the Infirmities and Diſeaſes of the Eyes.

SAMOLUS, according to our *Roman* Naturaliſt, was gathered with leſs Solemnity than *Selago*; and the *Druids* diſpoſed of it as a never failing Thing to cure ſuch Swine and Cattle as were afflicted with any Diſeaſe, and to ſecure others from the like Maladies.

AS for *Vervaine* the Solemnity obſerved in gathering it about the riſing of the great Dog-Star, ſeems, by what *Pliny* writes in the ninth Chapter of his twenty fifth Book, to have far exceeded the Solemnity obſerved in gathering any of the other Plants; for after a Libation of Honey with the Combs, offered to the Earth in the Dead of the Night, when neither

neither Sun nor Moon appeared, every Plant had the Periphery of a Circle drawn round about it with an Inſtrument of Iron, and the Perſon that plucked it up, immediately threw it aloft over his Head into the Air, making uſe of his left Hand only; after which the Leaves, Stalk, and Root of the Herb were ſeparated; and then every Part was dryed by itſelf in a ſhady Place out of the Reach of the Beams of the Sun.

THE *Druids* made uſe of this Plant in caſting Lots, in telling Fortunes, and in predicting future Events; and they diſpoſed of it as a Gift of Nature capable of rendering ſuch People, whoſe Bodies ſhould be rubbed all over with it, able to obtain whatever their Hearts deſired; to cure all Manner of Agues; to reconcile People in Enmity with each other; to make Friendſhip between whom they liſt; and to give Remedy to any Diſeaſe whatſoever: Our famous Prieſts pretending, at the ſame time, that if any Dining Room ſhould be ſprinkled with the Water in which this Herb lay ſteeped, all that ſhould ſit at the Table would become Pleaſant, Merry and Jocund.

THE FESTIVALS

of the *Druids* eſtabliſhed by the Founder of the Prieſthood, and his *Athenian* Collegues, began with their Year; and this commencing with the Vernal Equinox, that day was determined by the ſixth Day of the Moon's Age that happened on or neareſt to the tenth of *March*; and was proclaimed the preceding Evening by kindling Fires on the ſeveral Carns; a Method obſerved in publiſhing moſt of the Feſtivals. Theſe Illuminations drawing the People together, *New Years Day* appears, from what Mr. *Toland* writes in his Hiſtory of the *Druids*, p. 74, to have been then celebrated to obtain a plentiful Birth of every thing which the Earth was beginning to produce; the Prieſts, during the Solemnity, preſenting the Laity with Portions of the *Miſſeltoe* they had collected the Year before; and from thence, as Monſieur *Banier* remarks, the *New Years* Gifts we ſtill make to thoſe we value, had their Riſe.

THE ſecond Day of the Year, or the ſeventh Day of the Vernal Moon, was celebrated in Honour of *Apollo*, the Son of *Latona*; and every ſucceeding ſeventh Day of the ſame Moon, as well as every ſeventh Day of every other Moon of the whole Year, became a Feſtival in Honour of the ſame Deity: All the Gods were complemented with a Feſtival every

every Lunar Month, and theſe were celebrated at the Change of every Moon: And the End of every Cycle of Years proved a Feſtival that crowned all the others, and was celebrated from the Day that ended that Period of Time, till *Apollo* was preſented with an Offering of the firſt Fruits of the Corn that was gathered the next Harveſt, and made up into Loaves of Bread.

THIS Offering was made between the Celebration of the Feſtival obſerved in Honour of all the Gods at the Change of the ſixth Moon of the Year, and the Celebration of the next Feſtival obſerved in Honour of *Apollo*; it now bears the Name of *Lammas Day*; and the primitive Chriſtians conſecrating it to Saint *Peter in vinculis*, the *Britiſh* Offerings of the Day were by them turned from Loaves of Bread to Money; and every Perſon ſent his Penny to *Rome*, till King *Henry* the Eighth put an End to the Cuſtom.

THE Siſter of *Apollo* having been the Goddeſs invoked by Women in Childbed, under her heavenly Name of *Lucina*, we may fairly conclude, that the Acknowledgment made to her at *Delos*, by the two *Hyperborean* Virgins for a ſpeedy Delivery, conſiſted of an Offering of the firſt Fruits of *Miſſeltoe*; the Plant that had Efficacy aſcribed to it ſufficient to make the Barren Fruitful; and the Plant that was gathered with the greateſt Solemnity upon the ſixth Day of the Moon's Age, and in all Probability it was of the ſixth Moon of that Year that made the firſt of the Cycle invented for harmonizing the Spheres.

WHEN the Vernal Equinox and Vernal Month began on the ſame Day, as was nearly the Caſe in the Years 1733 and 1744, the ſecond monthly Feſtival in Honour of all the Gods began upon the firſt of *May*; and according to *Toland* it was celebrated to obtain a proſperous Growth to what the Earth had produced: *Midſummer* Day, according to the ſame Author, was celebrated to draw down a Bleſſing on the Fruits then becoming ready for gathering: And on the firſt of *November* the People returned Thanks for having finiſhed the Harveſt, and thereby ſeen a happy Concluſion of the Summer. "It was at this time, ſays our Author, that every Maſter of "a Family was religiouſly obliged to purchaſe a Portion of "the Fires remaining on the Carns to kindle the Fire anew "in his Houſe, which was purpoſely extinguiſhed the Night "before, and this, for the enſuing Year, was to be lucky and "proſperous to him."

THIS

THIS Cuſtom was obſerved in the Eaſtern Nations; for Monſieur *Banier*, in treating of *Veſta*, and the *Veſtals*, informs us, that the ſacred Fire preſerved by private People at their Places of Abode was maintained at the Gate of every Houſe; "and hence, ſays our Author, if we may believe *Ovid*, "came the Name of *Veſtible*."

UPON the ſixth Day of the Moon's Age the *Druids*, as *Pliny* writes in the four and fortieth Chapter of his ſixteenth Book, began their Months, their *New Years*, and their ſeveral Ages; which, as he ſays, had their Revolution every thirty Years. Now when the Vernal Equinox and Vernal Month commenced together, the middle Day of Summer fell on the 24th of *June*, and on the ſixth Day before the Change of the fourth Moon; and the firſt of *November* made the Day ſucceeding that which compleated the firſt eight Lunar Months of the Year, or the ſeventh Day of the ninth Moon, a Feſtival Day ſacred to *Apollo*; and therefore from his antient *Britiſh* Name of *Haul*, as well as from the ſolemn Diſmiſſion of the People with conſecrated Fire, upon the happy Concluſion of the Summer, that Day was called *Hallamas*, 'till it was dedicated to all the Chriſtian Saints; after which it was indifferently called *All-Saints-Day*, or *All-Hallows* Day.

AS often as the ſixth Day of the Vernal Moon falls on the Day of the Vernal Equinox, ſo often *Eaſter* Day will fall on the Feaſt Day of the Annunciation of the Bleſſed Virgin; and from that Union of Days it ſeems evident, that the ſame Method that was obſerved by the antient *Druids* in fixing their Feſtivals, ſtill continues for fixing *Eaſter*, but with a Proverb attending it, that whenever the Lord falls in the Lady's Lap, ſomething extraordinary will happen to *England*.

IN ſuch Years the ſixth Day of the Riſing of the great Dog Star anſwers the five and twentieth of *July*; and therefore as this Day happens three Days before the Change of the Sixth Moon of the Year, the preceding Night was a fit and proper time for the Nocturnal Ceremony of gathering the *Vervain* ſo uſeful to the *Druids* in caſting Lots, in telling Fortunes, and in predicting future Events.

THE Victims offered at the *Miſſeltoe* Solemnity on the ſixth Day of the ſixth Moon of the Year, anſwering the third of *Auguſt*, were Milk-white young Bullocks, ſuch, ſays *Pliny*, as never drew in Yoke, or had their Heads bound by the Horn; now that we had a Place near the hot Springs of *Bath*

appropriated for ſuch Sort of Cattle, let a Hamlet of *Wellow* bearing South South Weſt, three Quarters Weſterly, from the warm Fountains, at the Diſtance of four Miles and a half from them, and ſtill retaining the Name of *White Ox* Mead, determine.

THE *Druidical* Prieſthood having by the Enſigns of their Profeſſion, as well as their extraordinary Plants been furniſhed with an univerſal Remedy againſt all Maladies in Man and Beaſt; with what would render the Barren Fruitful, prove a Counterpoiſon againſt all Vermin, and ſecure the human and ſeveral other Species from all Manner of Diſeaſes; with what would make People proſperous, reconcile Enemies, and eſtabliſh mutual Friendſhip; and with what would gain Mankind ready Acceſs to Princes, win their Grace and Favour, and enable them to gain the better of their Adverſaries in any Conteſt at Law: And the Prieſthood having been ſo well connected, that Law or Policy required a Prieſt of every Order to be preſent at every Sacrifice, it became ſo venerable to the Laity, that they ſoon thought it expedient to exempt the *Druids* from attending the Army, as well as from paying Taxes; and yet they permitted them to enjoy all manner of Immunities: All Points of Difference they ſubmitted to their Arbitration, whether it related to Life or Death, to Titles to Lands, or to the Extent of Confines; and whoſoever refuſed to abide by their Sentences, let his Degree be high or low, was ſhunn'd and deſpiſed by his Countrymen, rendered incapable of ſuing for his Right, and not permitted to diſcharge any Office in the Common-wealth: Nay ſuch high Regard was paid to them by Enemies, as well as Friends, that if two Armies were ready to engage, with their Swords drawn, and Spears preſented one againſt another, if a Philoſopher, or a Bard ſtept in between them, he inſtantly pacified the contending Parties; as if ſome wild Beaſts, ſays *Diodorus Siculus*, had been tamed by Inchantments.

THE Author of this Prieſthood could not have choſen a better Thing for the Baſis of the Magick, which he practiſed and taught, than the hot Waters of *Bath*; nor have had a better Situation to fix all the Apparatus for an Oracle upon a Plan conformable to that of the Oracle of *Jupiter Ammon* in *Egypt*: For if *Diodorus Siculus*, and *Quintus Curtius*, may be depended upon, it will appear from their Writings, that there was a Temple juſt by the Waters of the Sun in *Ammonia*; that the Temple which contained the Oracle was at

ſome Diſtance from it; that the King's Palace was near the Oracle; that the Palace had a Caſtle contiguous to it; that Trees were planted by the ſacred Waters; that the Grove of the God extended fifty Furlongs in Length, by fifty Furlongs in Breadth; and that this Region was the Metropolitan Seat of the *Ammonian* Kings.

HERE we have an illuſtrious Example for all King *Bladud*'s Works round the hot Springs of *Bath*; *Pythagoras* had been in *Egypt* before *Cambyſes* committed his Outrages in that Country; and from that Philoſopher *Bladud*, when he was in *Greece*, or when he viſited his Colleague at *Crotona* in *Italy*, might have got the ſame Account, that the above Writers did afterwards procure concerning the ſacred Grove of *Jupiter Ammon*; which, at the ſame time that it became the Seat of the *Ammonian* Kings, it became likewiſe the Metropolitan Seat of the Prieſts of *Jupiter*; yielding Habitations for ſuch as were appointed for War, together with thoſe that were ſet apart for the Prieſthood; and all theſe were diſperſed in Villages round about the Oracle, Palace, and ſacred Waters of the Sun.

THE forming of the *Druidical* Prieſthood and the Works neceſſary for it, undoubtedly furniſhed *Beroſus* with Matter for the Hiſtory applied by him to the firſt five Kings of the Iſland; and on this Suppoſition *Bladud*, or *Samothes* reigned ſix and forty Lunar Months before the Arrival of his Colleagues from *Greece*; then taking *Magus* to his Aſſiſtance, they in one and fifty Months more compleated all the magical Works about the hot Springs of *Bath*, and *Magus* ſeems thereupon to have been appointed the Head of that Order of Prieſts who ſhould have an immediate Intercourſe with the Gods.

SARRON ſeems to have received Inſtitution at the ſame time with *Magus*, and to have been appointed the Head of that Order of Prieſts which was to preſent the Offerings of the People, ſince the Prieſts of both theſe Orders went under the Title of *Saronidæ*; and with them the King's Oracle ſeems to have been perfected.

THE Prieſts of the hollow *Oak* were ſet upon founding Schools and publick Places of Learning, and this ſeems to have taken up the next ſixty one Months; at the End of which Period of Time *Druis* received Inſtitution as the Head of an Order of Prieſts that were to attend the Sacrifices, and judge of future Events by obſerving the Entrails of the Victims;

tims; and fourteen Months after him *Bardus* was put at the Head of the original *Britiſh* Prieſts, who, till then, ſang the Praiſes of the Gods, and the Beauty of the Works of Nature; but afterwards the Praiſes of ſuch as behaved themſelves well, and the Diſpraiſes of thoſe that behaved themſelves ill, were introduced into their Songs, and became the chief Parts of them.

THE Prieſthood thus compleated, ſeems to have continued ſeventy five Months before *Bladud*, in practiſing his Magick, broke his Neck; and this Accident happened to him after he had reigned twenty Solar Years, or two hundred and forty ſeven Lunar Months, correſponding exactly with the Number of Years the firſt five Kings of the Iſland are recorded in Hiſtory to have ſat upon the Throne; *Beroſus* telling us that *Samothes* held the Scepter forty ſix Years, *Magus* fifty one Years, *Sarron* ſixty one Years, *Druis* fourteen Years, and *Bardus* ſeventy five Years.

CHAP. IV.

Of King BLADUD's Works near BATH, and their conſtituting the Univerſity of the BRITISH DRUIDS.

BALE, and ſeveral other Writers, having for their Author *Merlyn* of *Caledon*, tell us, that King *Bladud*, after his Return to *Britain*, from *Greece*, planted a Univerſity at *Stanford*, and appointed learned Men, who profeſſed the Liberal Sciences, to teach them to his Subjects: The Author of the *Britiſh* Hiſtory adding, that *Bladud* himſelf taught Necromancy in his Kingdom.

NOW about eight Miles weſtward from the hot Springs of *Bath*, there is a remarkable Place called *Stantondrue*; a Name importing the *Oak* Men's Town built with Stone, as that of *Ackmanchester*, imports the *Oak* Men's City; and to come at it, we muſt firſt croſs the River *Avon*; and after that another River that runs into the *Avon* at *Cainſham*, between *Bath* and *Briſtol*; by the Side of which River *Stantondrue* is ſituated.

THE Paſſage over this laſt River might formerly have been called *Stanford*, from its having been a Ford for People to croſs over that River who went from *Bath* to *Stantondrue*; for ſuch as came from this Place towards *Bath*, called the Fords, by which they croſſed the River, after the Names of

the Places to which the Roads through thoſe Fords led. For Example, as the Intrenchment on *Camalodunum* had, to the Eaſtward of it, high and ſtupendous Cliffs, ſo the Ford over the River that runs by *Stantondrue*, had the Name of *Pens*, *i. e.* Cliffs of Hills, given to it, and was called *Pensford*, becauſe the Road from *Stantondrue* to thoſe Cliffs croſſed the River there.

AGAIN, the Place where ſuch as came from *Stantondrue*, to the Rocks of *Solis*, croſſed the *Avon*, was called *Solsford*; becauſe the Road from one Place to the other croſſed the River there.

THUS it appears that there was antiently a Communication between the Works round about the warm Fountains of *Bath*, and thoſe of *Stantondrue*; and therefore at this Place it ſeems next to Demonſtration, that King *Bladud* ſeated his *Athenian* Colleagues, to inſtruct his Subjects in the Liberal Sciences; and there made them a Model of the Planetary World for that Purpoſe; ſince the Remains of ſuch a Model is now to be ſeen in the Village; and the *Druids*, as *Pomponius Mela* writes, profeſſed to know not only the Form and Magnitude of the whole Univerſe in general, and of the Earth in particular, but alſo the Courſes of the Stars and their Revolutions.

THE Remains of this Model bear the Name of the Wedding, from a Tradition that as a Woman was going to be married, ſhe and the reſt of the Company were changed into the Stones of which they conſiſt: "No one, ſay the Country "People about *Stantondrue*, was ever able to reckon the "Number of theſe metamorphoſed Stones, or to take a "Draught of them, tho' ſeveral have attempted to do both, "and proceeded till they were either ſtruck dead upon the "Spot, or with ſuch an Illneſs as ſoon carried them off." This was ſeriouſly told me when I began to take a Plan of them, on the 12th of *Auguſt* 1740, to deter me from proceeding: And as a Storm accidentally aroſe juſt after, and blew down Part of a great Tree near the Body of the Work, the People were then thoroughly ſatisfied that I had diſturbed the Guardian Spirits of the metamorphoſed Stones, and from thence great Pains were taken to convince me of the Impiety of what I was about.

I proceeded with my Work as often as the Weather would permit, and having been more than ordinary exact in the Survey, I can, with the greateſt Certainty declare, that upon the Vertex of a ſmall round Hill at *Stantondrue*, there are now

now to be ſeen the Remains of eleven large Stone Pillars, and the Place for a twelfth; each of which ſeems to have been ſix Feet ſquare, and the whole to have made the Periphery of a Circle of 140 Feet Diameter; which is the exact Diameter of the Inſide of the *Pantheon* at *Rome*, between the Baſis of the Columns, *Mons Dezgodetz* having meaſured the Diameter of that Temple, in one Place, at 132 Feet one Inch, by the *French* Standard.

THE Circle thus limited I have marked in the following Plan with the Letter A; and one of the Stones lying by the Letter G, is of a different Kind to any of the reſt.

TO the North Eaſt of the Circle A, and upon the Decline of the Hill, there is another Circle of about 378 Feet Diameter; this in the Plan, Plate N° 1. 2. I have diſtinguiſhed with the Letter B; and the Stones now remaining in the Periphery of it, being twenty in Number, anſwer to the Diviſion of 81 equal Parts, in the Circumference, and to no other Diviſion of above one hundred that I have tried: The moſt remarkable Stone in the Out-Line of this Circle ſtands at the Letter I; and overagainſt it, at the Letter K, there is another of a different Kind, and of the ſame Sort with the Stone by the Letter G, in the Circle A. From the Center of one of theſe Circles, to that of the other, is 714 Feet; and if we extend a Line from one Center to the other, and produce it North Eaſtward beyond the Letter C, it will terminate on a large flat Stone, called *Hakills*, or rather *Hakims* Coit, now lying on the Brow of a Hill, upon the North Eaſt Side of the River by which *Stantondrue* is ſituated: And this Stone, tho' greatly delapidated, is ſtill ten Feet long, ſix Feet broad, near two Feet thick, and lies about 1860 Feet from the Center of the Circle B.

AT the Diſtance of 375 Feet Eaſtward from the Center of the Circle B, we come to the Center of a third Circle, marked in the Plan, Plate N° 1. 2. with the Letter D. This Circle is bounded by eight Stones, of ſix Feet Square, and is 96 Feet, or juſt 60 *Jewiſh* Cubits in Diameter from the middle of one Pillar, to that of the other: The whole Diameter of 102 Feet ſeems to have been ſtill increaſed to 107 Feet by a Border marked with a dotted Line in the Plan; and this Circle appears to have been ſurrounded with the four Concentrick Peripheries L, M, N, O; the firſt of which conſiſting of 27 Pillars, was 214 Feet Diameter in the Clear; the ſecond conſiſting of 28 Pillars, was 248 Feet Diameter in

the Clear; the third conſiſting of 29 Pillars, was 282 Feet Diameter in the Clear; and the fourth conſiſting of 30 Pillars, was 316 Feet Diameter in the Clear; but with the Pillars the Diameter of this Out-Line of the Work was augmented to about 322 Feet: For one of the Pillars is now ſtanding, and it is about three Feet thick.

THE eight Pillars of the Circle D are alſo now remaining, four in an erect Poſture, the other four lie flat upon the Ground; but of the 114 Pillars that formed the four Concentrick Rings about it, Time and barbarous Hands have left no more than the Fragments of 12, of which 7 are erect; and theſe Remains anſwer no other Diviſions, as I could diſcover by innumerable Trials, but thoſe of 27, 28, 29, and 30, for the Pillars of the firſt, ſecond, third, and fourth Circular Line.

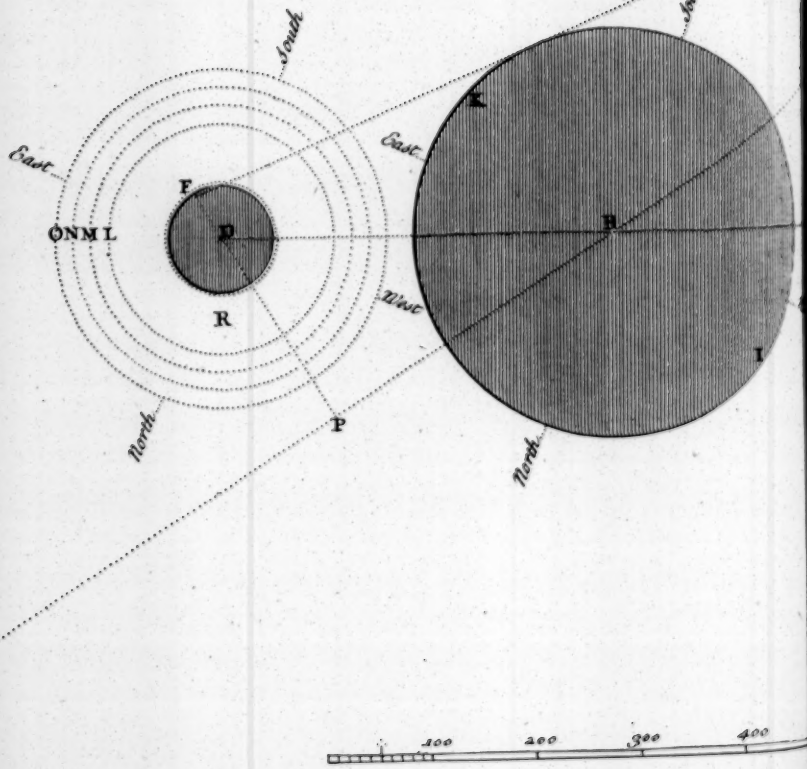
ONE of the great Pillars in the Circle D ſeems to me to have been 25 Feet high, and ſtood by the Letter F; but the other ſeven don't look as though they had exceeded 12 Feet in Altitude above the Ground.

NOW if we draw a Line from the Center of the Circle D, to the Center of the Circle B, and produce it Weſtward 992 Feet, it will terminate on three Stones in a Garden by the Pariſh Church of *Stantondrue*; two of which Stones are erect, and the other lies flat on the Ground: And if we draw a Line North Weſtward, from the Center of the Circle A, to the Diſtance of about 3250 Feet from that Circle, it will terminate on two Stones lying flat on the Ground, in a Field called the *Lower-Tining*. A Line extended from the Center of the Stone by the Letter F, in the Periphery of the Circle D, to the Center of that Circle, and produced to P, makes a Perpendicular to the Line A, B, C; and a Line extended from the Center of the Stone by the Letter G, in the Periphery of the Circle A, to the Center of that Circle, and produced to Q, makes a Perpendicular to the Line D, B, E: In the laſt Place a Tangent Line drawn from the Periphery of the Circle A, to that of the Circle B, cuts in upon the Circle D, about ſix Feet.

IN a Line between *Hakim*'s Coit, and the Circle D, we may ſuppoſe a Stone to have been placed at the Diſtance of about 230 Feet from that Coit; and at a like a Diſtance from the three Stones in the Garden at E, we may alſo ſuppoſe a Stone to have been placed, ſo as to have lain in a Line between thoſe three Stones, and the Circle A; which Suppoſi-

tions

Plate. 1.


South
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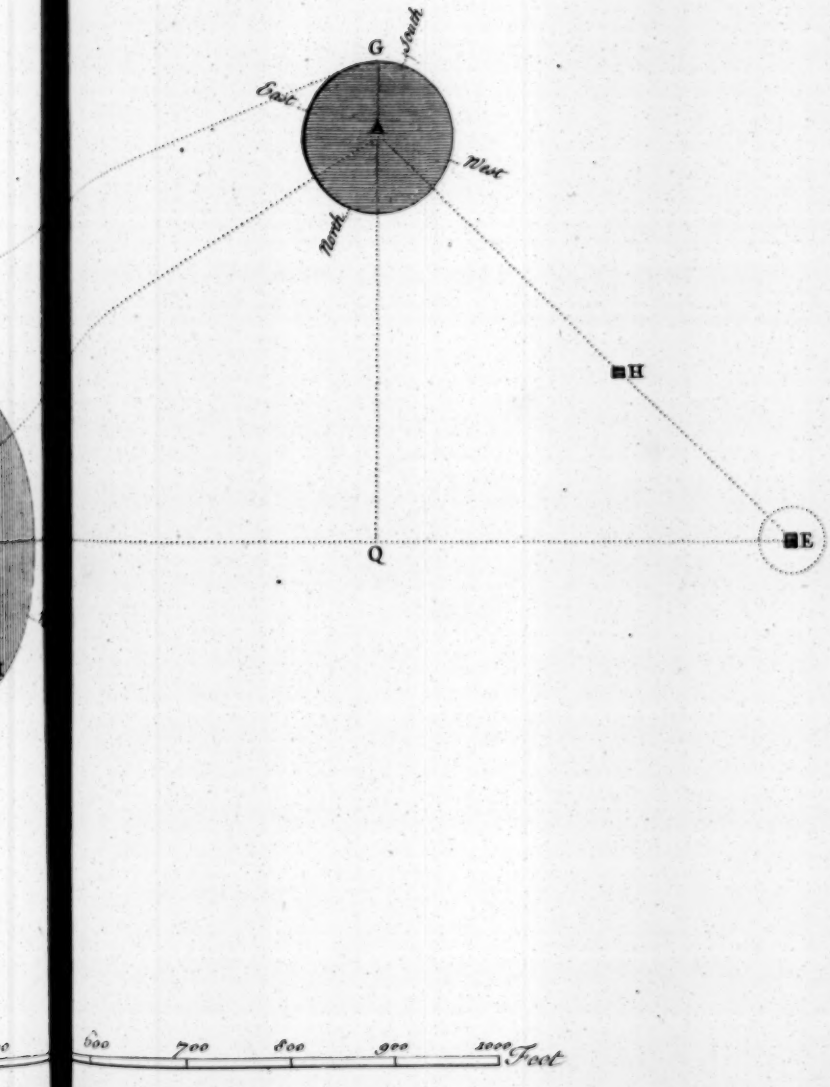


600 700 800 900 1000 Feet

tions I could make very probable, but ſhall ſuſpend my Reaſons, 'till I have further examined into thoſe Things on which I found them.

THESE Works together will not only appear little inferior to any of the great Works of Antiquity, for Magnitude; but form a perfect Model of the *Pythagorean* Syſtem of the Planetary World, as I juſt now aſſerted; and therefore I have brought them into one general Plan, as in Plate N° 3. 4.

A. The Circle on the Vertex of the Hill, of 140 Feet Diameter.

B. The ſecond Circle of 378 Feet Diameter.

C. The Stone called *Hakim*'s Coit, lying in a Line with the Centers of the Circles A, B, and at the Diſtance of about 1860 Feet from the Center of the Circle B.

D. The third Circle of 102 Feet Diameter.

E. The three Stones in the Garden by the Church, and in a Line with the Centers of the Circles D, B.

F. The two Stones in the Field called the *Lower-Tining*, and lying at the Diſtance of about 3250 Feet from the Center of the Circle A.

G. The Stone ſuppoſed to have been placed about 230 Feet from *Hakim*'s Coit at C, and in a Line between that Stone and the Center of the Circle D.

H. The Stone ſuppoſed to have been placed about 230 Feet from the Stones at E, and in a Line between thoſe Stones, and the Center of the Circle A.

THIS Circle being ſuppoſed to repreſent the Sun, the Circle B, according to the *Pythagorean* Syſtem, will image the Earth, and the Circle D the Moon; the ſuppoſed Stone at H will repreſent the Planet *Mercury*, the Stones at E the Planet *Venus*, the ſuppoſed Stone at G the Planet *Mars*, the Stone at C the Planet *Jupiter*, the Stones at F the Planet *Saturn*, and the dotted Peripheries of Circles will denote the Orbits of the ſeveral Bodies in that Syſtem; the dotted Periphery H. I. being the Orbit of *Mercury*, E. I. of *Venus*, B I. of the Earth, D I. of the Moon about the Earth, G I. of *Mars*, C I. of *Jupiter*, and F I of *Saturn*.

THE Diſtances between the ſeveral Bodies in the *Pythagorean* Syſtem, we may learn from *Pliny*, who tells us, l. 2. c. 21 and 22, that the Sun is treble the Diſtance to what the Moon is from the Earth; that from the Earth to *Venus* is eight Parts; from the Earth to *Jupiter* ſeventeen of the like Parts; from the Earth to the *Zodiack* twenty two of the

ſame

ſame Parts; that *Venus* is diſtant from *Mercury*, juſt the ſame as *Mars* is from *Jupiter*; and that each of thoſe Diſtances is two of the like Parts.

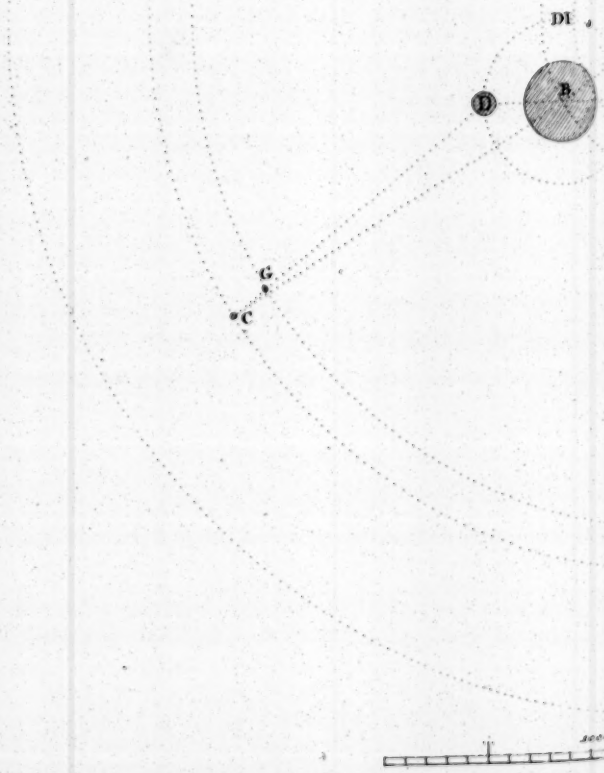
NOW if we turn to the general Plan of the Works of *Stantondrue*, we ſhall find that the Diſtance between the Center of the Circle B, and the Circumference of the Circle A, is juſt 644 Feet; and that the Diſtance between the Center of the Circle B, and the outward Line of Pillars round the Circle D, is juſt 214 Feet; ſo that from the Center of the Circle B, to the Circle A, is a Trifle more than treble the Diſtance to what it is from the Center of the Circle B, to the outward Line of Pillars round the Circle D, conformable to the Diſtances between the Earth, Sun, and Moon in the *Pythagorean* Syſtem.

MOREOVER, if we ſuppoſe the Stones at C and E to have ſtood on Eminences of about 60 Feet Diameter, as it is very probable they did, then the Diſtance between the Circumference of the Circle B, and that of E, will be 773 Feet; and the Diſtance between the Circumference of the Circle B and that of C, will be 1641 Feet; which being divided into ſeventeen Parts, eight of ſuch Parts is within a few Inches of 773 Feet: So that, in our antient Works, the Diſtance between the Circles B and E being divided into eight Parts, the Diſtance between the Circles B and C are ſeventeen of the ſame Parts; which is conformable to the Diſtances between the Earth and *Venus*, and the Earth and *Jupiter*, in the *Pythagorean* Syſtem.

AGAIN, as *Pythagoras* held the Diſtance between *Venus* and *Mercury*, and between *Jupiter* and *Mars*, to be two of ſuch Parts as are contained in the Diſtance between the Earth and *Jupiter*, when that Space is divided into ſeventeen, ſo the clear Diſtance between the Circles C and E, and the ſuppoſed Stones at G and H, in the Works at *Stantondrue*, muſt have been about 194 Feet; and if to this we add thirty Feet for the Semi-Diameter of each Circle, and ſix Feet to the Center of each Stone; then from the Center of the Circle C, to that of the ſuppoſed Stone at G, as well as from the Center of the Circle E, to that of the ſuppoſed Stone at H, will be 230 Feet, and extend to the very Places where thoſe imaginary Stones appear to me to have ſtood.

THE Circle A is bigger than the Circle D, as the apparent Body of the Sun is bigger than that of the Moon; the Diameter of the Circle D, is near of the ſame Proportion to that

Plate 3.



H
E
F
2000
3000
Feet

that of the Circle B, as Aſtronomers make the Diameter of the Moon to be to that of the Earth; and the Diſtance between the Center of the Circle A, and the Stones at F, exceeds the Diſtance between the ſame Center and the Stone at C, in or near the ſame Proportion that the Diſtance of *Saturn* from the Sun, exceeded the Diſtance of *Jupiter* from the Sun, in the *Pythagorean* Syſtem.

THAT the Works of *Stantondrue* form a perfect Model of the *Pythagorean* Syſtem of the Planetary World, I ſuppoſe will now be granted: To the South Eaſt of which Works there is a high Hill called *Stantonbury*; and to the North Eaſt there is another Hill bearing the Name of *Meaſe-Knoll*, and making the Eaſtward Point of *Dundry* Hill, but ſevered from it by a Ditch, and a large artificial Bank of Earth, known by the Name of *Meaſe-Knoll-Tump*; from whence we ſee the Rocks of *Solis*, and moſt of the other Works by *Bath*.

STANTONBURY and *Meaſe-Knoll* are both intrenched, or the latter is rather terraſſed at the Top, and both ſeem to have been ſubordinate Works to thoſe of *Stantondrue*; to the Southward of which there is another ſubordinate Work called *Stantonwick*.

THE Way to *Meaſe-Knoll* is called *Hare-Lane*: The Word *Hare* imports an Army, or a Lord; and the Word *Meaſe* ſignifies an eminent Dwelling-Place: So that as the Summit of *Meaſe-Knoll* ſhews an Intrenchment, we may aſſign it to ſuch as were ſeparated for the Service of that Syſtem of Learning that was taught at *Stantondrue*: And on the other Hand, we may aſſign *Stantonbury* for a Camp, for that Part of the Army which was at the diſpoſal of the learned Men at *Stantondrue*; whoſe Place of Habitation was undoubtedly at *Stantonwick*.

IN plowing the Ground of *Meaſe-Knoll*, as well as that of *Solſbury-Hill*, the People frequently turn up burnt Stones, and often find other Marks to prove each Place to have been long inhabited: The former, according to a Tradition among the People of the Country thereabouts, was the Reſidence of one *Hakill* a Giant, who is reported to have toſs'd the Coit that makes Part of the Works of *Stantondrue* from the Top of that Hill to the Place where it now lies: He is alſo reported to have made *Meaſe-Knoll-Tump* with one Spadeful of Earth; and to have had the Village underneath that Hill given him by the King, for ſhewing him a Specimen of his great Strength; which Gift *Hakill* looked upon but as a ſmall

Reward for what he had done, and therefore, ſay they, he called the King's preſent *Norton-ſmall-Reward*. It is the ſame Place that the old Inhabitants of *Bath* called *Hog's-Norton*; and the Reality of *Hakill* is ſo firmly believed in that part of the Country, that, to this Hour, his Effigie is preſerved and ſhewn as a great Piece of Curioſity, in the Pariſh Church of *Chew*, about a Mile from *Stantondrue*.

NOW the great Reſemblance and the manifeſt Connection between the Works of *Bath*, or the *Oak* Men's City, and thoſe of *Stantondrue*, or the *Oak* Men's Town, built with Stone, makes it much more than probable, that all thoſe Works were founded by one and the ſame Perſon, and for the ſame Purpoſes, to wit, to cure the Diſeaſes of the People, to honour the Gods, and to inſtruct Mankind in the Liberal Sciences: For theſe *Oak* Men and their Founder, like *Zoroaſter* and his Diſciples in *Perſia*, like *Pythagoras* and his Diſciples in *Greece*, and like *Zamolxis* and his Pupils in *Thrace*, had their Cave to retire to, which is to this Day called *Oaky Hole*, and is ſituated by the City of *Wells*; out of which Cavern the Stone for the greateſt Part of the Works at *Stantondrue* ſeems to have been taken, as any body muſt acknowledge that will but compare the Stone at each Place together.

THE predominant Colour of that part of the Stone in the Works of *Stantondrue*, ſuppoſed to have been taken from *Oaky Hole*, is Red; and it is ſo exceeding hard, that it will poliſh almoſt as well as ſome of the purple *Italian* Marble, and is as beautiful: The other Stone is of two Colours, White and Grey; the white Stone ſeems to have been the Produce of *Dundry* Hill, but the grey Stone reſembles the Sand Rocks about *Stantondrue*, and ſeems to have been taken from them.

PLINY informs us in the ſecond Chapter of his thirtieth Book that the Magical Art, as publiſhed by *Oſthanes*, was practiſed in ſeven different Ways; firſt by the Means of Water, called Hydromancy, and laſtly by that of Axes, called Axenomancy: Now as the prodigious Cave of *Oaky Hole* is the Source of the River *Ax*, which empties itſelf into the Sea, not far from the Village of *Bleydon*, is it not the higheſt Demonſtration that that Den was the Place where the *Druids* practiſed Part of their Magick, and initiated their Diſciples into the Myſteries of that Art? The chief Part of the reſt they undoubtedly taught them at *Stantondrue*; where we may ſuppoſe

ſuppoſe the High Prieſt had his College in the Circle B, Plate N° 1. 2, compoſed of 81 Cells, placed againſt the 81 Stones of which that Circle was compoſed; one Cell againſt the Stone at the Letter I, for himſelf, the Remainder for the Superintendants of the four Orders of Prieſts, and their Aſſiſtants.

THE firſt Leſſon the *Druids* ſet their Pupils, was to learn a conſiderable Number of Verſes by Rote; "which ſome, "ſays *Cæſar*, have ſpent twenty Years about; for, as our "Author adds, they never committed them to writing, "though they were well ſkilled in the *Greek* Characters, and "made uſe of them on all Occaſions, that did not regard the "Myſteries of their Religion and Learning:" But notwithſtanding thoſe Prieſts would not commit the Knowledge they taught their Pupils to writing, yet they took Care to record it in a more effectual Manner, by making their Works Expreſſive of it; and therefore thoſe of *Stantondrue* may be looked upon not only as the very *Epitome* of the Learning, which the moſt antient *Druids* were eminent for, but point out, and repreſent the Gods, whom the *Eritons* imagined to have reſided in, and to have animated the Orbs of the Sun and Moon, as well as of the Planets *Mercury*, *Venus*, *Mars*, *Jupiter* and *Saturn*. We may therefore look upon the Circle A, in the general Plan, Plate N° 3, 4, to have been a *Duodecaſtyle* Monopterick Temple of the Sun, and the Circle D to have been an *Octoſtyle* Monopterick Temple of the Moon ſtanding in the midſt of a Court ſurrounded with a treble Porticoe: That the Stones at E was an Altar belonging to the former, and conſecrated to *Venus*; the Stone at C, part of an Altar belonging to the latter, and conſecrated to *Jupiter*; the imaginary Stones at G and H, Tables for the Uſe of thoſe Altars, and conſecrated to *Mercury* and *Mars*; and that the Stones at F are the Remains of an Altar made uſe of upon extraordinary Occaſions, ſuch as when the *Britons* offered up their human Sacrifices, and conſecrated to *Saturn*.

THE *Druids*, as we have already obſerved from *Pliny*, gathered their *Miſſeltoe*, when the Moon was juſt ſix Days old; and upon the ſame Day of her Age, they began their Months, their new Years, and their ſeveral Ages; which, as our Author ſays, had their Revolutions every thirty Years. Now if we examine the Works at *Stantondrue* we ſhall find by the Plan Plate N° 1, 2, that the Diameter of the Circle D, with the four Concentrick Peripheries of Circles round

it, was divided into ſix equal Parts, two of which were given to the Body of the Temple D, two to the Court above it, marked with the Letter R, and two to the treble Porticoe that ſurrounded the whole.

AGAIN, the Periphery or Circular Line O, as it ſeems to have been compoſed of thirty Pillars, ſo it anſwers the Number of Years deem'd an Age; and the eight Pillars which bounded the Body of the Temple, anſwer the Cycle in Uſe before *Meton* publiſhed his of nineteen Years: The twelve Pillars that made the Periphery of the Circle A, anſwer the twelve Months of the Year; and the three Stones that made the Altar E, agree with the Number of Months intercalated every eight Years to bring the Revolution of the Earth about the Sun, and the Moon about the Earth within the ſame Period: The Days of the ſeveral Months made uſe of by the Antients, ſeem to have been expreſſed by the Pillars of the treble Porticoe round the Court of the Temple D; and there is no doubt but the Circle B, which repreſented the Earth, was made ſo as to expreſs the Days of the Solar Year, ſince that Circle, at the Center of the Stones in its Periphery, is juſt 365 *Jewiſh* Yards in Circumference.

THUS the Works of *Stantondrue*, at the ſame time they repreſent the *Pythagorean* Syſtem of the Planetary World, they alſo point out the Computations of Time to bring the Motions of the chief Bodies in that Syſtem within the ſame Period; they are thoſe Computations which the *Grecians* followed before *Meton* publiſhed his Cycle of nineteen Years, in the Year 430 before the Birth of Chriſt; and therefore they undeniably prove thoſe Works to be older than the Year in which *Meton* publiſhed his Cycle, ſince that Cycle appears in moſt of the other antient Works of the Kingdom.

BY theſe Computations the Celebration of Feſtivals was fixed, they were the grand myſtical Numbers of the antient *Britons*, and that they preſerved thoſe Numbers in their ſacred Works, is very evident from an Example in *Cardiganſhire*, mentioned by the Biſhop of *London* in his *Britannia*, Page 773. It is nineteen Stones anſwering *Meton*'s Cycle of nineteen Years, and they are called by the Name of *Meini Kyvrivol*, or the numerary Stones.

THE Temple of the Moon at *Stantondrue* being juſt ſixty *Jewiſh* Cubits Diameter, and ſurrounded with four Rows of Pillars, it exactly anſwers the Temple which *Cyrus*, by his Decree in the Year 536 before the Birth of Chriſt, directed the

the *Jews* to build at *Jeruſalem* as above; and therefore *Cyrus*'s Decree for the Temple of *Jeruſalem* muſt have been a Guide to the Builders of the Temple of the Moon at *Stantondrue*; wherefore theſe Works were of a later Date than *Cyrus*; and if we put them between that Monarch, and *Meton*, it will not only fall in the Year 483 before the Nativity of our Lord and Saviour; but amount almoſt to the higheſt Proof that *Bladud* began his Reign about the time I have already mentioned, to wit, the Year 483 before the Birth of Chriſt.

AT *Eaſt* and *Weſt-Harptree*, in the Midway between *Stantondrue*, and *Oaky-Hole*, we find the Remains of divers old Works, made with the ſame, or almoſt the ſame Kind of Stone with the Rocks of that Cave; and the Top of *Mendip* Hill, between *Harptree* and *Oaky-Hole*, is covered with a vaſt Number of Barrows, which few People have yet taken Notice of. *Harptree* muſt have therefore been a ſuperb College of the Bards, or original *Britiſh* Prieſts, founded by King *Bladud* at the ſame time with his other Works, the better to draw thoſe Prieſts into his Syſtem of Religion; and the Name of that Place ſeems to have aroſe from the Muſical Inſtruments the Bards made uſe of, and the Trees under which they, in all Probability, performed ſome of the religious Ceremonies of their Order.

I would now aſk, whether the collected Works of *Ackmancheſter*, *Stantondrue*, *Oaky-Hole*, and *Harptree*, may not be fairly denominated the City in the *Hyperborean* Iſland, conſecrated to *Apollo?* And whether the Citizens, from the Name of the laſt Work, don't appear to have been moſt of them Harpers, agreeable to what *Diodorus Siculus* writes of them?

NOW ſince the founding of *Stantondrue* falls in with the Reign of King *Bladud*; ſince that Work is a Model of the *Pythagorean* Syſtem of the Planetary World; points out the Solar Months of the Year; the Days and Nights in the ſame Period of Time; the Lunar Cycle; the Moon's Age when the *Druids* began their Times and Feſtivals; the Days of their different Months; and eighty one detach'd Houſes for an High Prieſt's College, on the ſame Plan with that of the *Jews*, that of *Zoroaſter*, and that attending the Oracle of *Jupiter Ammon* in *Egypt*; each of which was compoſed of eighty Prieſts of an inferior Order, as we may ſee in the ſecond Book of *Chronicles*, c. 26. v. 17. in *Prid. Con.* p. 1.

b. 4. and in *Diod. Sic.* l. 17. c. 5: And ſince there is an apparent Connection between the antient Works of *Ackmanchester*, and thoſe of *Stantondrue*, it ſeems manifeſt that the latter conſtituted the Univerſity of the *Britiſh Druids*; that this was the Univerſity which King *Bladud*, according to *Merlyn* of *Caledon*, planted; that it was at *Stantondrue* the King ſeated his four *Athenian* Colleagues; and that they were not only the Heads of the *Britiſh Druids* in thoſe early Ages, but, under *Bladud*, the very Founder of them.

In *Caerbren* or the King's City, conſecrated to *Apollo*, and thus containing a Seminary for the chief Youth of the *Britannick* Iſland, I will therefore leave the Flower of an honeſt plain Race of People under the Care and Inſtruction of four Orders of Men, whoſe Buſineſs it was, not only at this Place, but wherever their Doctrine prevailed, to ſing their Praiſes; to foretell the Event of their Offerings; to make a Tender of their Sacrifices; and to aſk ſuch things of the Gods for them as they deſired, and ſtood in moſt need of: To the united Works of *Caerbren* we may bring the *Druids* of *Gaul*, to receive the Inſtruction which *Cæſar* ſays they came frequently into *Britain* for: And if what *Cicero* ſays, when he tells us that the *Druids* were the Inventors of Mythology, be true; and if it be alſo true that *Abaris* wrote a Book of Theogony; we may, to the ſame Works, bring the whole Pagan World to be trained up in the Knowledge of ſacred Things.

After the Death of King *Bladud*, in the Year 463 before the Birth of Chriſt, we may ſuppoſe nineteen *Samothean* Kings, or Arch *Druids*, to have preſided at *Stantondrue*; the laſt of which having been named *Phranicus*; and he having held the Scepter in Right of his Wife, reſigned his Government, and betook himſelf to the Continent 698 Years after the Death of *Bardus:* Call theſe Years Lunar Months, and they will amount to little more than 58 Solar Years; they will bring us down from *Bardus* to the Year 405 before Chriſt's Nativity; and in that Year it is highly probable the *Britiſh Druids* communicated the Cycle of nineteen Years to the *Gallick* Prieſts, gave the ſeven Intercalatery Months *Atlas* for their Father, and placed them in the Heavens in thoſe Stars which bear the Name of the *Pleiades*.

To *Meton* and *Euctemon* the *Grecians* aſcribed the Invention of this Cycle; and Sir *Iſaac Newton* tells us that they, in order to publiſh it, obſerved the Summer Solſtice in the Year

Year of *Nabonaſſar* 316, anſwering the Year 430 before the Birth of Chriſt; ſo that the firſt Cycle in *Greece* ended about the Year 411, and the *Grecians* gave that Period of Time the Name of the GREAT YEAR; we call it the GOLDEN NUMBER, and *Diodorus Siculus* aſſuring us that *Apollo* came into the Iſland to celebrate the Feſtival at the Completion of it, ſeems a ſufficient Demonſtration that this GOLDEN NUMBER was of *Britiſh*, inſtead of *Grecian* Original.

CHAP. V.

Of the *Grecian* Ornaments with which the antient Works of *Bath*, and in its Neighbourhood, were adorned.

BY the Teſtimony of *Diodorus Siculus* we find that ſome of the *Grecians* paſſed over to the *Hyperboreans* and enriched their Temples with divers Preſents offered to their Gods; the chief of which Deities having been *Apollo*, and he having had a ſtately Grove, with a renowned Temple, of a round Form, beautified with many rich Gifts, we may therefore ſuppoſe his Statue to have made the principal Part of thoſe Preſents; and more eſpecially ſince a curious Braſs Head gilt with Gold, was found buried in *Bath*, on *Thurſday* the 12th of *July* 1727, about 5 o' Clock in the Afternoon, at no leſs than 16 Feet in Depth from the Surface of one of the publick Streets of the City, by Workmen who were then employed, at the Expence of the Chamber, in making the common Sewer, which, in that Year, was driven under Ground from the Bridge to High Street.

THIS Head repreſents that of a Beardleſs young Man with long curled Hair; and ſo the *Grecian* Sculptors always repreſented *Apollo*; it is carefully preſerved in the Council Houſe in the *Guild-Hall* of the City; and the Society of Antiquaries thought it incumbent in them to cauſe a Profile of it to be engraved, the better to conſecrate it to Eternity.

THIS valuable and curious Piece of Sculpture was found in a Line between the *King*'s Bath and *Belenus*'s Tree: And as the peculiar Quality attributed to the *Hyperborean Apollo* was the Cure of Diſeaſes, ſo he became the Father of *Æſculapius*, the *Grecian* God of Phyſick; of which God we had formerly a Bas Relief in *Bath*, and Mr. *Camden* deſcribes his Image to have been infolded with a Serpent, juſt as *Ophiuchus* is repreſented in the Heavens, among the Northern Conſtellations.

lations. This Bas Relief adorned the inner Side of that Part of the Wall, ſurrounding the Body of the City, which extends from Weſt Gate to South Gate; it ſeems to have been found between the Year 1542, when *Leland* was at *Bath* collecting the Antiquities of the Place, and the Time when *Camden* was in the City, making his Obſervations; ſince the former don't mention it in his *Itinerary*; and the latter deſcribes it in his *Britannia*: But it was loſt before Doctor *Guidott* wrote of the Antiquities of *Bath*, and before any real Draught was made of it; ſo that any Repreſentation of it already publiſhed, or that may be made hereafter, can be only imaginary.

LELAND takes Notice of the Image of *Hercules*, holding a Serpent in each Hand; as well as of a naked Man graſping a couple of thoſe Vermin; and tells us, the latter was placed in the City Wall, not far from the North Gate, the former in the ſame Wall between the South and North Gates. This naked Image, as *Camden* writes, was of *Hercules*, and ſeems to have repreſented him in the Action of his cruſhing to Death the two Serpents that *Juno* ſent to devour him, while he was young and naked in Bed; and our Author aſſures us that he ſaw another Image of the ſame Hero holding up his left Hand, with his Club in the Right. Both theſe Images were placed in that Part of the Wall which lies between the North and Weſt Gates; and in ſome Part of the City Wall Mr. *Camden* obſerved a third Image of *Hercules* holding a Serpent in his Hand, which, to him, appeared almoſt defaced by Time; and, in all Probability, repreſented the Hero when he ſlew the *Hydra* of *Lerna*.

LELAND likewiſe takes notice of the Image of *Laocoon* embraced with two Serpents; this, ſays he, was placed near Weſt Gate; and *Camden* tells us that he ſaw a Figure of *Meduſa*'s Head with her ſnaky Hairs.

ALL the Figures of *Hercules*, as well as thoſe of *Laocoon*, and *Meduſa*, have been long ſince loſt; ſuch of them as are not mentioned in the *Itinerary*, were undoubtedly found between the Year 1542, and the time that *Camden* wrote; and we may conclude with *Leland*, that as they were gathered out of the old Ruins of the City, they were placed in the Wall that encompaſſes it, in Teſtimony of the Antiquity of the Place: No real Draught of any of theſe Figures have been preſerved; and they, with the Brazen Head, and Bas Relief of *Ophiuchus*, are here offered to the Conſideration of the

Learned and Curious in Antiquities, as part of the Anathemata which the *Grecians* preſented the *Hyperboreans* with; and they are offered, for the moſt part, as *Symbols* proper to the hot Waters of *Bath*: For the Image of *Hercules* cruſhing the two Snakes that *Juno* ſent to devour him while he was young and naked in his Bed; the Image of the ſame Hero as he ſlew the *Numean* Lyon, as he killed the *Hydra* of *Lerna*, and as he carried away the Dog *Cerberus*, means no more than a beneficent Power, ſome great Gift of Nature, that relieves and preſerves Mankind when they are afflicted with bodily Diſeaſes; as ſuch the Antients placed *Hercules* along with *Ophiuchus* in the Heavens, where he appears with *Aquila* the *Britiſh* Prophet, and *Sagitta* the ſacred Arrow of *Apollo*, as a Northern Conſtellation decked with the Enſigns of his Victory over the King of Beaſts, and over the Guardian of the Gates of Hell.

THOSE Enſigns are a Club in the right Hand, the Head of *Cerberus* in the Left, and the Skin of the *Numean* Lion over the Body; and ſo Mr. *Camden*'s defaced Images were, in all Probability, decorated.

LAOCOON, as well as *Abaris* or *Bladud*, was a Prieſt of *Apollo*, and both of *Trojan* Race: The former was alſo the Prieſt of *Neptune*; and he having darted his Javelin at the wooden Horſe which the *Greeks* left in the *Trojan* Camp, we are told that that Action was puniſhed the Day before the Deſtruction of *Troy*, while *Laocoon* was officiating at the Altar of *Neptune*, by two hideous Serpents, who firſt fell upon his two Sons, and after having piteouſly devoured them, ſeized upon *Laocoon* himſelf, as he was coming to their Relief, and cruelly ſtung him to Death. This was undoubtedly a Symbol to deter Men from Acts of Impiety, ſince *Laocoon*'s Action was interpreted and believed to be ſuch by the *Trojans* themſelves, notwithſtanding the Figure of the Horſe was impoſed upon them as an Inſtrument of Treachery inſtead of a Monument of Peace, or an Offering to *Minerva*, as the *Grecians* pretended.

THE Figure of *Meduſa*'s Head was the ſtrongeſt Symbol of the Power of Inchantment, ſince it was believed that all thoſe who looked upon the real Head were inſtantly turned into Stones. A notable Metamorphoſis of this Kind was performed in the Banqueting Hall of *Perſeus*, while the Nuptials between him and *Andromeda* were celebrating: For *Phineas*, to whom *Andromeda* had been promiſed, entring that Hall

with a Band of armed Men, and beginning a bloody Fight, *Perſeus*, in Danger of being overcome by Numbers, had immediate recourſe to *Meduſa*'s Head, the Sight whereof petrified *Phineas* and his Aſſociates, who inſtantly became ſo many Blocks of Stone.

JUST ſuch another Metamorphoſis ſtill appearing at *Stantondrue*, demonſtrates to what a high Pitch the Art of Magick was advanced in *Britain*, when the Prieſts of that Place feigned the Stones, of which the Work conſiſts, to have been a company of People turned into ſolid Blocks of Marble, and other Kinds of Rock, while they were going in Proceſſion to the proper Place for ſolemnizing a Marriage between one of them, and her intended Bridegroom: And nothing is more probable than that the Power of effecting ſuch Metamorphoſes was aſcribed to the *Druids* whenever they ſhould produce the Figure of the *Meduſa*'s Head, preſerved no doubt, in their Capital Temple at *Bath*, and exiſting in the City till after the Time of Mr. *Camden*, as above.

CHAP. VI.

Of the Devaſtations as well as Reſtorations of BATH in the Days of the antient BRITONS.

WHEN the Line of *Bladud* became extinct in the Perſon of King *Porrex*, and *Britain* was thereupon inflamed with a Civil War, under no leſs than five Cotemporary Princes, *Dunwallo Molmutius* had no ſooner aſcended the Throne of *Cornwall* than he marched an Army into the Territories of the other contending Princes; and by deſtroying their Towns and Cities, he reduced the People under his Obedience: The Hero then preparing himſelf a Crown of Gold, forthwith mounted the Throne of *Porrex* with the Ceremonies of Coronation; and reſtoring the Kingdom to its antient State, eſtabliſhed a Body of Laws for the better Government of it; built a Temple in Honour of the Goddeſs *Concord* in the City of *Trinovantum*; and dying after a long and glorious Reign, his Body was depoſited in that City near the Temple which he himſelf had built.

BATH, by the Name of the City of *Trinovantum*, or the City in the turning Vale, muſt have ſuffered Deſolation by the Hands of *Dunwallo*; but this Prince reſtoring it again, the

the City became the Capital Seat of the *Britiſh* Kings; *Belinu* the Son of *Dunwallo*, in the midſt of his Affluence of Riches, after the Deſtruction of *Rome*, adorning and augmenting it; and *Lud* the Son of *Heli* becoming famous in the Century preceding the Commencement of the Chriſtian Æra for the Building of Cities, he particularly diſtinguiſhed himſelf by increaſing that of the turning Vale, which the Author of the *Britiſh* Hiſtory aſſures us, in the 20th Chapter of his 3d Book, grew ſo eminent for its Structures, as well publick as private, that no City in all the foreign Countries could ſhew more beautiful Palaces.

THIS Magnificence ſeems to have drawn the *Belgic Gauls* into *Britain* that *Cæſar*, in the 5th Book of his *Commentaries*, tells us came here either to plunder or invade the Iſland; and particularly *Divitiacus*, whom our Author, in the ſecond Book of his *Commentaries*, declares to have been once the moſt potent Man in *Gaul*, and Sovereign of the *Sueſſones*.

THIS Prince obtained conſiderable Poſſeſſions while he remained in *Britain*; and all the *Belgæ* that came into the Iſland in a hoſtile Manner, took care to compromiſe Matters with the *Britons* ſo as to ſettle among them; and then applying themſelves to the Cultivation of the Earth, the generality of them retained their antient Names wherever they ſettled; the *Cangi*, a ſmall Colony of the *Belgæ*, in particular; our learned Antiquary, Mr. *Camden*, telling us that thoſe People were ſeated near *Oaky-Hole*; "for, ſays he, there "ſeems to be the Remains of the Name *Cangi*, in ſome "Places thereabouts, as in the Hundreds of *Cannington* and "*Canings*, in *Wincaunton*, which is ſometimes called *Cangton*, "and *Kaingſham*, as much as to ſay, the Manſion of the *Cangi*."

THE High Prieſthood of *Gaul* was annexed to the Sovereignty in the Perſon of *Divitiacus*; and *Cæſar*, the High Prieſt of *Rome*, aſſuring us, that the *Gallick Druids* went into *Britain* to qualify themſelves in their Profeſſion, who can doubt of *Divitiacus*'s being of the Number to enable him to lead the *Cangi* thither?

DIVITIACUS was the Perſon that led that Colony of People into *Britain*; and after he had fixed their chief Seat at *Cainſham* in *Somerſetſhire*, he ſeems to have penetrated the Country Weſtward as far as *Cannington* in the ſame County; and Eaſtward as far as *Biſhops Cannings* in *Wiltſhire*; the *Gallick* King and High Prieſt giving his own Name to the *Deviſes* near that Village.

THIS will appear probable enough when we trace the Remains of the Name *Cangi* all along that Tract of Country which lies between the Mouth of the River *Avon*, and the Hundred of *Canings*: For we find it firſt at *Briſtol*, in *Caning*'s Marſh, at the Foot of *Brendon* Hill; next in *Cainſham*, and *Chewton-Cainſham*; then in the Town and Hundred of *Calne*; afterwards in *Biſhops Canings*, and the Hundred of *Canings*; and, in the laſt Place, in *Keine*, *Keinell*, *Alcannyng* and divers other Villages, all bordering upon the ſacred Works of the *Britons*, as tho' the *Cangi* had pitched their Stations with a Deſign to invade or plunder the *Britons* attending thoſe Works.

NOW that this was the End and Deſign of the *Cangi*, ſeems evident from this, that every Place, bearing their Name, is near a Fortification contiguous to ſome *Britiſh* Temple or Altar; and it is highly pleaſing to obſerve how the *Cangi* were all along kept in the Valleys, while the *Britons* maintained the higher Ground, and, in all Probability, thereby preſerved the ſacred Works that lay within the moſt antient Limits of *Caerbren*; as well as thoſe that made the Colleges for the Arch Prieſt of every Order to exerciſe the Functions aſſigned them by their Inſtitution.

ONE of theſe Colleges was ſituated on *Exmore*, at the South Weſt Corner of *Somerſetſhire*; another on *Saliſbury* Plain, in *Wiltſhire*; and a third on *Marlborough Downs*, in the ſame County. The Works on *Exmore* ſeem to have made the College where the Prophets, ſtiled by the *Romans* Extiſpices, foretold future Events, by viewing the Entrails of the Victims offered in Sacrifice: The Works on *Saliſbury* Plain ſeem to have made the College where the Divines performed the Offices aſſigned to their Order, and pretended to raiſe up the infernal Deities from below: And the Works on *Marlborough Downs* ſeem to have made the College where the Philoſophers officiated, and made Mankind believe them capable of drawing down the Celeſtial Gods from above.

DIVITIACUS, as an High Prieſt, deſirous of perfecting himſelf in his Profeſſion at the *Britiſh* Schools, ſeems to have taken up his Abode at *Cainſham* while he attended the initiating Cave of our Prieſts of the *Oak*, their Univerſity, their Metropolitan Seat, and the College of the Poets at *Harptree*: *Cannington* ſeems to have been a Place of Reſidence for him while he attended the College of the Prophets on *Exmore*: And the *Deviſes* was his chief Place of Habitation while he attended

attended the College of the Philoſophers on *Marlborough Downs*; and the College of the Divines on *Saliſbury* Plain.

At this College the *Gallick* High Prieſt acted the Part of a *Gallick* King that had introduced himſelf into *Britain* for the Sake of Plunder and Dominion; Mr. *Andrew Paſchal*, in a Letter to Mr. *John Aubrey* bearing Date from *Briſtol* the 2d of *December*, A. D. 1689, mentioning an Anonymous Author, who, in a Manuſcript Diſcourſe upon *Stonehenge*, declares that a bloody Battle was there fought between an illuſtrious Hero that bore the Name of *Stunings*, and *Divitiacus*; in which the former got a compleat Victory over the latter.

Upon this Defeat it ſeems highly probable that *Divitiacus* returned to *Gaul*; and that the Faction which roſe up in that Country, and ſtripped him of all his former Glory, began upon the News of his ill Succeſs in *Britain*.

The *Gallick* King and High Prieſt, when diveſted of his Sovereignty, took a Journey to *Rome* to implore the Aſſiſtance of the Senate, which he could not obtain; but on *Cæſar*'s Arrival in *Gaul* the Poſture of Affairs was, by his Favour, changed again; and *Divitiacus* having been reſtored to his antient Dignity, became an inviolable Friend ever after to the *Roman* General and High Prieſt.

While the *Gallick* Prince, thus reſtored by *Cæſar*, remained in *Britain*, he qualified himſelf ſo well in the Art of Divination, that *Cicero*, after he had converſed with him, aſcribed the Invention of that Art to the Prieſts of the *Oak*; and his Defeat at *Stonehenge* was probably the Cauſe of the Difference between *Lud*, whom *Cæſar* calls *Imanuentius*, and his Brother *Caſſibellaun*, or *Caſſivellaunus*, as *Cæſar* writes his Name: For the *Belgæ* flying to the Temples in the capital City of *Lud*, for that Sanctuary which the *Molmutine* Laws had provided for People in Diſtreſs, *Trinovantum* itſelf was beſieged, the Country Towns about it were ravaged, the King was ſlain, and his eldeſt Son *Androgeus*, or *Maudubratius*, to avoid his Father's Fate, in a ſhort time fled to *Gaul*; and putting himſelf under the Protecton of *Cæſar*, obtained a Promiſe of Friendſhip from that great Soldier.

The Devaſtations committed at this Time were probably made good upon *Caſſibellaun*'s Election to the Crown of his Brother; ſince the *Britiſh* Hiſtory repreſents him as a King that began his Reign with ſuch Acts of Generoſity and Magnificence as rendered him famous in diſtant Kingdoms: And

the ſame Hiſtory informs us that the King having, from an Impulſe of Piety, beſtowed the City of *Trinovantum* upon *Androgeus*, who can doubt of his having firſt repaired it?

THE Account of *Cæſar*'s Invaſion of *Britain* making the Beginning of the fourth Book of the *Britiſh* Hiſtory, by the 8th Chapter of that Book the *Trinovantum* to which *Caſſibellaun* ſummoned the Nobility of *Britain*, with their Wives, to offer ſolemn Sacrifices to their tutelar Gods for their Deliverance from the *Romans*, upon *Cæſar*'s return to *Gaul*, appears to have been a different Place from the *Trinovantum* beſtowed upon *Androgeus*, as the capital City of his Father, whom *Cæſar* ſtiles King of the *Trinobantes*; "a People, "ſays our Author, that poſſeſſed one of the moſt conſiderable "Provinces of the Iſland:" But no part of this Province could extend any thing near the Place where *London* is now ſituated, ſince the *Thames* divided *Caſſivellaunus*'s Territories from thoſe poſſeſſed by the *Belgick Gauls* next the Sea Coaſt; and ſince his Dominions were ſo large as to extend fourſcore Miles into the Iſland.

THE City of *Trinovantum* beſtowed upon *Androgeus* was undoubtedly *Caerbren*, or the City of *Bath*, in its antient State; and the Court of *Camalodunum* muſt have been that which the young Prince inſiſted upon having *Evelinus* tried in for killing *Hirelglas*, when *Caſſibellaun* ordered the Matter to be brought before him and the Nobility, at the Time that they were all aſſembled at *Trinovantum*; *i. e.* at ſome winding Valley perhaps in the King's own proper Territories.

CHAP. VII.

Of the Devaſtations as well as Reſtorations of BATH in the Days of the ROMANS.

THE *Cangi* that were protected at the Temples of *Caerbren* returning to their Original Seats, on *Cæſar*'s laying his Injunctions upon *Caſſibellaun* not to injure *Androgeus* or the People under his Dominion, they ſo increaſed in the compaſs of about ninety Years, that on *Claudius Cæſar*'s aſcending the Throne of the *Roman* Empire, A. D. 40. they became not only a powerful People of themſelves; but by extending their Settlements, they laid the Foundation of the *Belgick* Kingdom in *Britain*, which, as Mr. *Camden* writes, contained all *Somerſetſhire*, *Wiltſhire*, and part of *Hampſhire*; that

that is all the Land immediately ſurrounding the Metropolitan Seat of the Arch *Druid* of the Iſland, and the Colleges of his ſeveral Orders of Prieſts, their initiating Cave, and their great School of Learning.

TACITUS, in the Life of *Agricola*, aſſures us, that the great *Julius Cæſar* was ſo far from conquering *Britain*, that he became Maſter of nothing but its Coaſt; and that it was the deified *Claudius* who accompliſhed the Undertaking, after aſſociating *Veſpaſian* into the Direction of the Deſign. "Without either Battle or Bloodſhed, part of the Iſland, ſays "*Suetonius*, ſubmitted to the Emperor within a few Days of "his landing upon it;" and *Claudius* having begun Hoſtilities to obtain the reſt, returned to *Rome* the ſixth Month after his Departure from thence, leaving the Government of what he had acquired to *Aulus Plautius*; under whoſe Command *Veſpaſian* purſued the War, fought thirty pitch'd Battles with the Enemy, ſubdued two powerful Nations, and took above twenty Towns, together with the *Iſle of Wight*.

OSTORIUS ſucceeding *Plautius* in the Government of the conquered Provinces of *Britain*, and in the Command of the Army, his firſt Exploit was in defeating the *Icenians*; and *Claudius* having determined to aboliſh the Religion of the *Britiſh Druids*, as *Tiberius Cæſar* had aboliſhed the Religion of the *Gallick* Prieſts of the *Oak*, and the Practice of every thing in *Gaul* belonging to their Profeſſion; *Oſtorius*, for this End, led his Army next againſt the *Cangians*; and in the ninth Year of *Claudius*'s War in *Britain*, A. D. 50, he waſted their Territories, committed general Spoil, and then planted a Colony, powerful in the Number of *Veterans*, at *Camalodunum*, *i. e. Mars*'s Hill; erecting a Statue to the Goddeſs *Victory*, as *Tacitus* informs us in the twelfth and fourteenth Books of his *Annals*.

VARIOUS have been the Conjectures touching the Situation of this Hill; but *Pliny* telling us that the Town of *Camalodunum* ſtood about two hundred Miles Southward of the Iſland of *Mona*; and that Diſtance and Bearing from the Middle of the Iſland bringing us to the City of *Bath*, and the curving Mountain juſt before it, ſtill retaining for its Initial the *Saxon* Name of *Mars*, is a ſufficient Demonſtration that the *Camalodunum* of *Tacitus* was this very Mountain.

BATH, in its moſt antient State, was therefore the principal Place that was waſted and ſuffered general Spoil, when *Oſtorius* led the *Roman* Army againſt the *Cangians*; and nothing

nothing can bear ſtronger Teſtimony of the Arms of thoſe mighty Conquerors than the Remains of the Works already deſcribed round about the hot Springs: For the Rocks of *Solis* lye proſtrate upon the declining Ground below that which made their antient Baſis; and the portable Stones of the Works that were levelled to the Surface of the Earth on the Summit of *Haul Down* appeared, till lately, in great Abundance, in a Kind of Walling practiſed by the *Romans* about eighteen hundred Years ago, and deſcribed by *Vitruvius*, l. 2. c. 8. and after him by *Palladio*, l. 1. c. 9. under the Title of *Reticulatum*, or Net Work; of which I don't remember ever to have ſeen another Example.

SOME of the Blocks of Stone that made the great Court of Juſtice on *Camalodunum* are ſtill lying againſt the South Side of the Hill; but, for the moſt part, they are eaten into by the devouring Jaws of Time, and look like ſo many Honey Combs: And theſe Blocks of Stone, with an infinite Number lately taken away to make the adjoining publick Road, and to adorn the Gardens of the Curious in Nature's Imperfections, lay in ſuch a confuſed Manner as though they had been the Rocks fabled to have been piled up by the Giants againſt Heaven, and then hurled down by the Thunder of *Jupiter*.

HISTORY gives us a juſt Idea of the Power of the Machines of War made uſe of by the *Romans*; theſe Blocks of Stones are an Inſtance of it; and the conquering Arms of thoſe mighty People appear ſtill ſtronger at *Bath* in the Streets of the preſent Town, as well as in the Bowels of the Earth, as often as they are ſearched; both clearly ſhewing that a Conſular Army, of two Legions, encamped on the Ruins of that Part of the City immediately ſurrounding the hot Springs.

TO make this as obvious as poſſible Plate N° 5, 6, exhibits the Plan of a *Roman* Camp, as the ſame is deſcribed by *Polybius*; this was delineated by a Scale of five hundred Feet in an Inch; and therein

A. Is the Prætorium, or General's Tent.

B. The Street called the *Principia*, and containing one hundred Feet in Breadth.

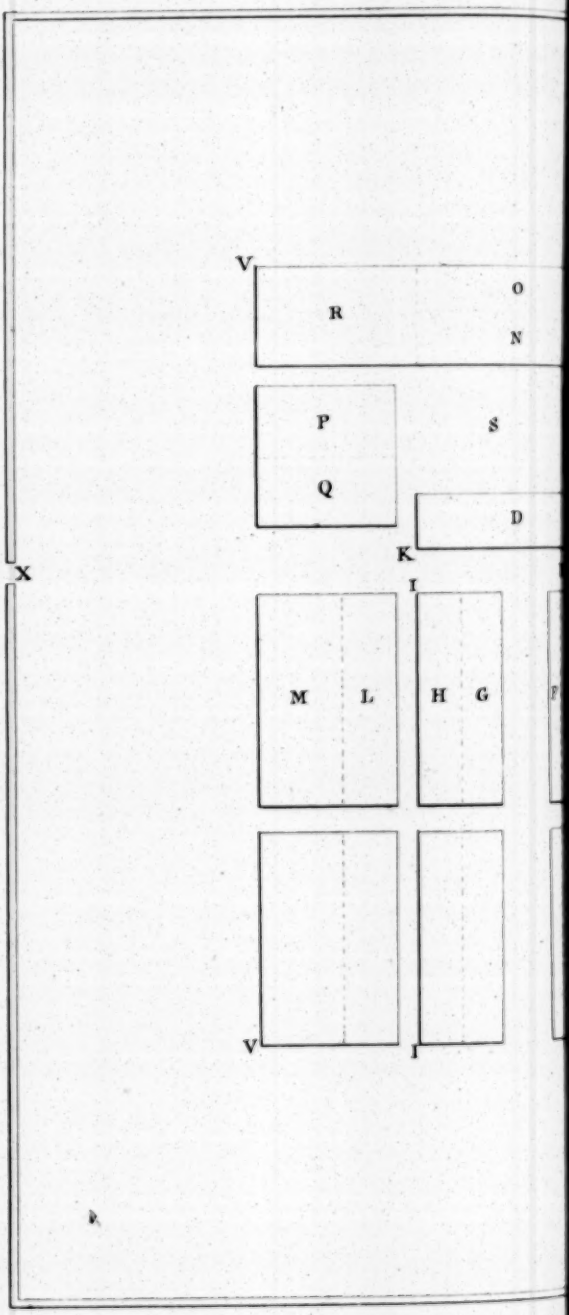
C. The Street, of fifty Feet in Breadth, that divided the two Legions.

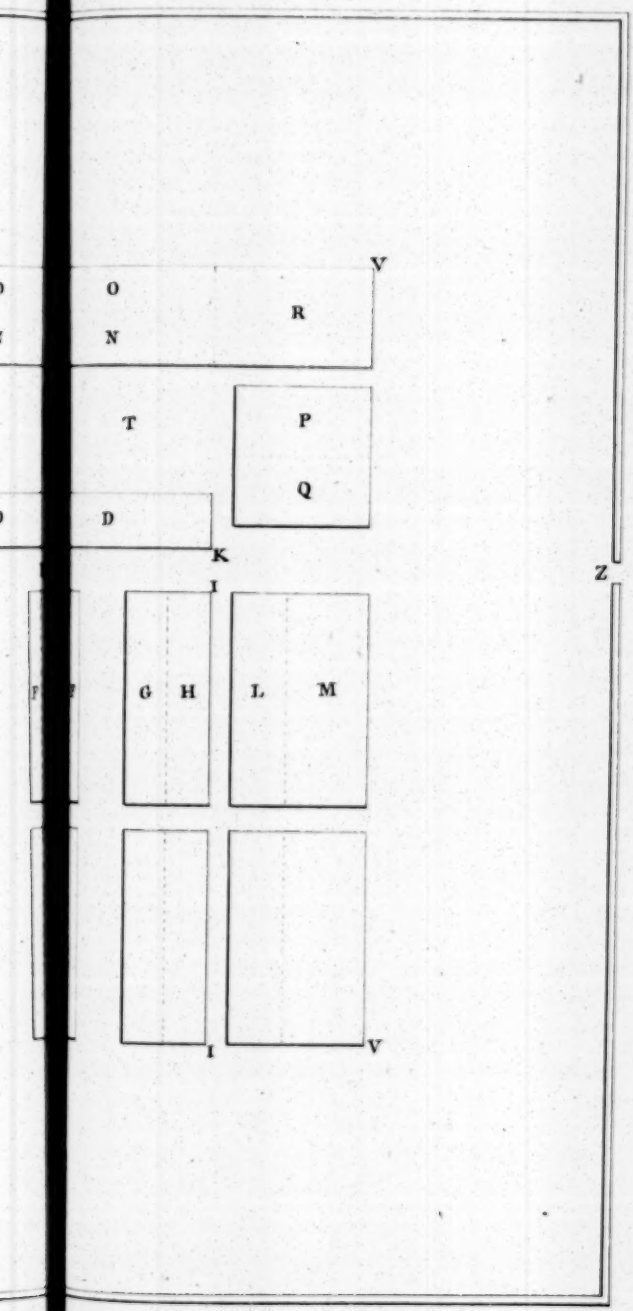
D. D. The Tents of the Tribunes.

E. E. The Tents of the Cavalry.

F. F. The

Plate 5.




V
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F. F. The Tents of the Triarii.

G. G. The Tents of the Principes.

H. H. The Tents of the Haſtati.

I. I. I. I. A Square of 1050 Feet containing the Troops of two Legions.

K. K. The Front Line of the Camp; from which, to the Back of the Prætorium, is 383 Feet 4 Inches; and this, with the Breadth of the Street B, and the Depth of the Square, I. I. I. I. makes the whole Depth of Ground, occupied by the two Legions, amount to 1533 Feet 4 Inches.

L. L. Tents of the Cavalry of the Allies.

M. M. Tents of the Infantry of the Allies.

N. N. Tents of the extraordinary Horſe of the Allies.

O. O. Tents of the extraordinary Foot of the Allies.

P. P. Tents of the Flower of the Foot.

Q. Q. Tents of the Volunteers.

R. R. Tents of the Foreigners, or Allies.

S. Ground for the Market, Altar, *&c.*

T. Ground for the Quæſtor, *&c.*

U. U. U. U. The whole Camp of two *Roman* Legions, with their Allies, forming a Square of 1816 Feet 8 Inches; round which there was a void Space of 600 Feet broad; out of which the Thickneſs of Parapet, or Breaſt-Work being taken, the clear Area of the Camp, with the Space round it, remained 3000 Feet in Length, and 3000 Feet in Breadth: The Camp was made approachable by four Gates, marked with the Letters, W, X, Y, and Z; and it was juſt of the ſame Size that *Moſes* directed the *Jews* to build their Cities, *viz.* 2000 Cubits Square.

THE Liberties of the Camp extended ten thouſand Paces from the Army; and if we ſuppoſe each Pace to have contained three of ſuch Feet, as *Villalpandus* deduced from the Congius of *Veſpaſian*, then the Diameter of the Camp, with its Liberties, muſt have been 21,000 Paces, or about 20,550 *Engliſh* Yards, by the Standard in the *Exchequer*; which is equal to 11 Miles, 2 Furlongs, and 310 Yards.

NOW if we compare the Plan I have been deſcribing, with the Streets of *Bath*, as expreſſed in Doctor *Jones*'s View of the City, we ſhall find that the Street called the *Principia*, and the Street that divided the two Legions in the *Roman* Camp, are anſwered by the Street traverſing the City of *Bath* from Eaſt to Weſt; and by *Stall Street*, which, from the Middle of the former

mer Street, runs directly South; or at leaſt thoſe two Streets are ſo ſituated, that they make Right Angles with one another.

THE Name of *Stall*, by which the laſt Street is called, ſeems to have taken its Origin from the Stalls of the *Roman* Horſe, encamped on each Side of it; and that Part of this Street, which extends beyond *South Gate*, is commonly called *Horſe Street*; a Circumſtance ſufficient to confirm the Riſe of the former Name, and prove it to have been from the Stalls of the *Roman* Horſe.

THE South Eaſt Corner of the General Hoſpital, or Infirmary, lately built in *Bath* juſt under the Figure 6, is in a right Line with *Stall Street*; and that Point, in Reſpect of the two Streets of the Town which I have been deſcribing, anſwers the Center of the Prætorium of the *Roman* Camp: Accordingly in digging the Foundation for that Hoſpital, in the Year 1738, I found the Veſtigia of Part of the Prætorium, which I then meaſured by an *Engliſh* Foot, and delineated the ſame, as in the following Plan, Plate N° 7, by a Scale of twelve Feet in an Inch.

A. The Foundation of the Altar, which was placed near the General's Tent; and, in all Probability, ſerved alſo for an Hypocauſtum.

B. B. B. Holes where the Clay Pipes were fixed, to convey hot Air to the ſeveral Rooms of the Prætorium; many of which Pipes were dug up, and they were of a ſquare Form; ſome ſix Inches Diameter, ſome nine Inches, *&c.*

C. A deep Hole of Aſhes.

D. D. Two Ditches, each two Feet ſix Inches broad.

E. E. *Moſaick* Pavements; the firſt ſix Feet broad, the ſecond eighteen Feet broad, and formed by Circles, like the *Moſaick* Pavement which was diſcovered, A. D. 1692, in the Grounds of *Henry Tomkins*, of *Kaer-Leon*, in *Monmouthſhire*, Eſq; and of which there is a Draught in the laſt *Engliſh* Edition of *Camden*'s *Britannia*, p. 833: But the Circles in that Pavement are formed upon a Diameter leſs than an *Engliſh* Foot; whereas thoſe of our Pavement in *Bath*, are two Feet nine Inches Diameter: So that I am apt to think the Circles in the former Pavement were juſt a *Roman* Foot Diameter; in the latter three of the ſame Feet, or one Yard Diameter.

F. Two Steps, of ſix Inches Riſe each Step.

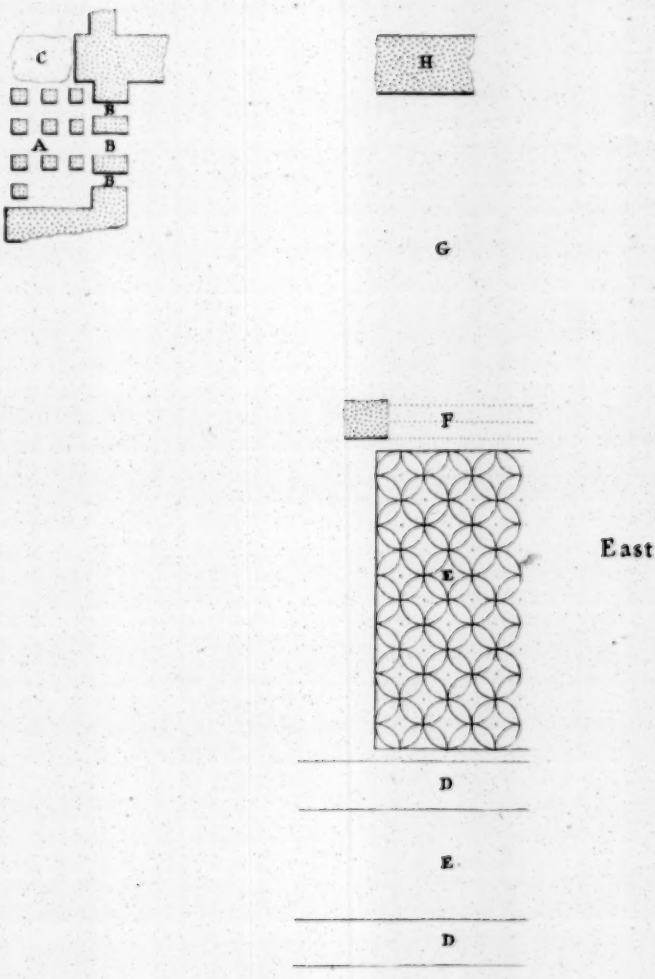
G. A Floor, paved with common Stone, whoſe Level was twelve Inches higher than the Floor E, E.

H. A Wall three Feet two Inches thick,

THE

Plate 7.

North



South

THE Corner of the Hoſpital is a ſmall Matter to the South Eaſt of the firſt Letter D; and under the South Weſt Corner of the ſame Hoſpital, we found Wheat, the evident Marks of the Market which was always kept next the Prætorium, and the Altar, in the *Roman* Camp.

THE Wheat, the *Moſaick* Pavements, and the Foundation of the Altar, were about ſix Feet below the Surface of the Ground; under which it was at leaſt three Feet to the Gravel, or natural Soil. Anſwering the Street behind the Prætorium, which led to the Gate Y, in the Plan, Plate N° 5, 6, a Road runs Northward, till it interſects the great Road, called the *Foſs Way*, and this was formerly well known by the Name of *Foſs Lane*.

IN the Year 1592 two antient Inſcriptions was dug up in a Field at *Waldcot*, lying contiguous to the *Foſs Way*; in the Year 1708, a third was dug up in the Way itſelf, a little beyond *Waldcot*; and theſe Inſcriptions, ſays *Martiniere* in his great Geographical and Critical Dictionary, Vol. II. Page 146. prove that the ſecond and twentieth Legion had heretofore their Quarters in the City of *Bath*.

THESE Circumſtances, united, are next to Demonſtration that a *Roman* Camp was pitched at *Bath*; and it ſeems highly reaſonable to believe that *Oſtorius*, after thus trampling on the Metropolitan Seat of the *Britiſh Druids*, could have been no leſs ſevere to the *Druids* themſelves. *Suetonius* declares that *Claudius* utterly aboliſhed *Druidiſm* as a Religion moſt deteſtably inhuman; "for, ſays *Tacitus*, they ſacrificed "their Captives in Groves conſecrated for that abominable "Purpoſe, and, in order to diſcover the Will of the Gods, "conſulted the Entrails of Men:" As publick Murderers *Oſtorius* ſeems therefore to have brought the Heads of the Authors of it to publick Execution, as the only Expedient to aboliſh a Religion that made Practices of the greateſt Cruelty, Acts of Holineſs; and in its Stead introduce the Religion of the *Romans*; *Tacitus* telling us that the chief End of the General in planting a Colony at *Camalodunum*, was to inure the *Britons* to the Laws and Juriſdiction of the *Romans*.

THE Arch *Druid* and the Heads of his four Orders of Prieſts ſeem to have ſuffered Death on *Haul Down*, between the Summit of the Mountain, and *Solſbury* Hill, in a Place now retaining the Name of *Slaughter Lane*; and to have been afterwards buried on *Pardies* Hill, by the Heap of Witneſs:

Five Monuments of Ignominy now lying on the Brow of that Hill, in a right Line; and theſe being Heaps of Stones, we may ſuppoſe them to have been piled up on the Bodies of the ſlaughtered *Druids*, by the cruel Hands of the *Romans* by whom they fell.

ALL Antiquity atteſts, that it was a Cuſtom with Conquerors, and abſolute Princes, to throw Heaps of Stones upon the Bodies of the moſt Eminent among the vanquiſhed, as well as on the Carcaſſes of thoſe who were notorious Offenders againſt the Law: *Joſhua* informs us in the 8th Chapter of his Book, that he ordered the Body of the King of *Ai* to be laid at the Entring of the Gate of the City, and a Heap of Stones to be raiſed thereon, as a Token of his Victory over him: *Joſhua* alſo writes, that after he had ordered *Achan* to be ſtoned to Death, for embezzeling the conſecrated Spoil, he directed a Heap of Stones to be piled on his Body: And the Author of the ſecond Book of *Samuel* tells us, that as ſoon as *Joab*'s Armour-Bearers had killed *Abſalom*, they put him into a Pit, and then raiſed a great Heap of Stones on him.

THE learned Annotator on *Camden* ſuppoſes all thoſe Heaps of Stones upon the Tops of Hills in *Wales*, and elſewhere, called *Carns*, to be Memorials of the Dead; and, in his *Britannia*, p. 699, tells us, that it was cuſtomary to throw Heaps of Stones on the Graves of Malefactors, and Self-Murderers: "Traytors, adds he, are, by the *Welch*, called *Karn Vradwyr*; "Thieves *Karn Lhadron*; and the moſt paſſionate Wiſhes a "Man can expreſs to his Enemy is, that a *Karn* be his "Monument."

HEAPS of Stones having been thus Marks of the higheſt Infamy, as well as Trophies of the greateſt Victories, Heaps of Earth were eſteemed quite the reverſe; and, in antient Times, the laſt Funeral Rite which a Perſon could pay to his Friend, or a People to their Sovereign, was to raiſe a Monument of Earth to his Honour. This was the laſt Compliment that was paid to *Hector*, as *Homer* teſtifies in the laſt of his *Iliads*, thus rendered by Mr. *Pope*,

"Laſt o'er the Urn the ſacred Earth they ſpread,
"And rais'd the Tomb, Memorial of the Dead.

This was the laſt Compliment that was paid to King *Bladud*, as above: And we may ſuppoſe the ſame Compliment to have been paid to the ſucceeding *Britiſh* Kings *Cunedagius*, *Gorbodug*, *Dunwallo Molmutius*, *Guintelinus*, *Gorbonion*, and *Lud*, who were all interred at *Trinovantum*.

WHEN

WHEN *Oſtorius* decamped from about the hot Waters of *Bath*, and led his Army againſt the *Brigantes*, he built, or ordered a Town to be erected upon the Lines of his Camp for the Colony that ſupplied the Place of his Legions; but this, as *Tacitus* declares in the fourteenth Book of his *Annals*, was not defended by a Ditch, or Paliſade; and, conſequently, it was but a weak and defenceleſs Place: It was, however, adorned with a ſtrong and magnificent Temple, built and dedicated to the Honour of *Claudius Cæſar*; and this Structure ſeems, for the chief Part, to have been raiſed with the Stones that made the round Temple of *Apollo* behind the Rocks of *Solis*. The Author of the *Britiſh* Hiſtory makes *Arviragus*, the Great Grand Son of *Lud*, the Builder of a Temple in Honour of *Claudius*; and by his telling us that it was erected in a City built by the Emperor, and called after his own Name, the City of *Claudius* muſt therefore have been that which was erected by *Oſtorius* at *Camalodunum*.

THE Veterans of this new planted Colony ſoon thruſt all the old Inhabitants of the Country out of their Houſes; exterminated them from their native Lands; and the Prieſts culled out for miniſtering in the Temple erected in Honour of *Claudius*, under the Cloak of Religion, devoured the whole Subſtance of ſuch as were ſubject to the *Roman* Power: So that notwithſtanding the *Britiſh* Nobility frequented the *Roman* Temple at firſt, and even adored *Claudius* as a God for his having remitted to them the Confiſcation of their Goods, "Yet, ſays *Tacitus*, that Temple was ſoon looked upon by "the *Britons*, in general, as a Bulwark of Domination "eſtabliſhed over them without End:" *Arviragus*, according to the *Britiſh* Hiſtory, was buried in it; and Mr. *Holinſhed* making that Prince the ſame with the *Praſutagus* of *Tacitus*, his Death muſt have happened while the Temple ſubſiſted, and within a few Years after it was finiſhed.

DURING thoſe Tranſactions that brought Deſolation upon the Metropolitan Seat of the *Britiſh Druids*, and ſeated a *Roman* Army, and a *Roman* Colony on its Ruins, the Prieſts of the *Oak* in general, the Fugitives that would not ſubmit to the *Roman* Power, and the Revolters from it, flew to *Pliny*'s Iſland of *Monapia*, now the *Iſle of Angleſey*, for Refuge, whereby that Iſland ſoon grew powerful in Inhabitants; and there the Refugees not only enjoyed their Religion and their Laws, but ſupplied the new Revolters with Succours till *Suetonius Paulinus*, a General of the higheſt Renown in the Science of War, aſ-

ſailed

ſailed the Iſland, defeated the Inhabitants with a cruel Slaughter of the *Druids* and all that reſiſted him, aboliſhed their Places of religious Worſhip, and eſtabliſhed a Garriſon over the Vanquiſhed.

BUT while *Suetonius* was thus employ'd, Tydings were brought him of the ſudden Revolt of that Part of *Britain* which had been ſubdued and reduced to a *Roman* Province; and the *Britons* taking Arms under the Conduct of the renowned *Boadicea*, Queen of the *Icenians*, and Wife of *Praſutagus*, then lately deceaſed, they immediately fell upon the Colony of *Camalodunum*, took the Temple by Storm after a two Days Siege, and razed and burnt every thing the *Romans* were Maſters of; the *Britons*, at the ſame time, killing, gibbeting, burning, and crucifying their Enemies with the Vengeance of Men determined to extirpate the whole Race of People againſt whom they had taken up Arms; nor did their Rage ceaſe till they had killed ſeventy thouſand Souls, all *Romans*, or Confederates of *Rome*.

THIS happened juſt after *Nero* had burnt the City of *Rome*; transferred the Guilt of that Action upon the Chriſtians; and began his Perſecution of them: Then the Ruins of the *Roman* Town of *Camalodunum* covered the Ruins of the Metropolitan Seat of the *Britiſh Druids*: But before this happened *Joſeph* of *Arimathea*, with eleven others, all Diſciples of Saint *Philip* the Apoſtle, came into *Britain*; and fixing himſelf and Brethren at *Glaſtonbury*, in the very Heart of all the *Druidical* Works above-mentioned, they there preached the Chriſtian Faith to the *Britons*; *Arviragus* granting them that Town for a Place of Habitation, together with the Land about it for their Maintenance; and the Chriſtian Teachers immediately erecting a ſmall Church, and the firſt that was built in the Iſland.

BUT notwithſtanding the King's Bounty was ſuch, yet he would not Embrace the Faith himſelf; and it ſeems probable that he permitted it to be preached in Oppoſition to the *Roman* Paganiſm; for which, when *Arviragus* died, Vengeance was executed againſt his Family: His Wife underwent the ignominious Violence of Stripes; his Daughters were raviſhed; and his Relations were treated as Slaves till they flew to Arms in the Abſence of *Suetonius Paulinus*, when he led the Army againſt the *Iſle of Angleſey*.

IT was under this General, while he commanded in *Britain*, that *Cnæus Julius Agricola* learned the firſt Rudiments of

of War: By commanding afterwards the twentieth Legion, on *Veſpaſian*'s Acceſſion to the Throne of the *Roman* Empire, and by taking a higher Command under *Petilius Cerealis*, *Agricola* was deem'd equal to the Office of Governour of *Britain* by common Fame, which, in this Inſtance, ſays *Tacitus*, directed the publick Choice: And *Agricola*, at the ſame time that he was promoted to the Government of the Iſland by the Emperor *Veſpaſian*, was alſo inveſted with the Pontificate, whereby he came into *Britain* under the threefold Capacity of Governour, General, and High Prieſt. His Arrival here happened about the Middle of Summer, in or about the Year of Chriſt 78; and the General, after leading his Army againſt the *Ordovicians*, conceived a Deſign to reduce the *Iſle of Angleſey*, and make his Peace with the main Body of the *Britiſh Druids*, which he had no ſooner done, than he determined, as he was acquainted with the Temper of the People in his Province, to cut off all the Cauſes of War.

THIS was the Work of the Winter; the following Summer he employ'd, in firſt alarming the Enemy, and then in ſparing them, thus to tempt them with the Sweetneſs and Allurements of Peace; and accordingly ſeveral Communities ſubmitted themſelves to him. The ſecond Winter he purſued other Meaſures to ſooth the *Britons*, by firſt privately exhorting, and then publickly aſſiſting them to build Temples, Houſes and Forums: He likewiſe employed his Care to have the chief Youth of the Iſland inſtructed in the Liberal Sciences; and the *Britons* thus allured proceeded in their Works of Architecture to magnificent Galleries, and to ſumptuous Baths.

BY theſe Works the Metropolitan Seat of the *Britiſh Druids*, their Univerſity and their ſeveral Colleges were reſtored, that the national Religion of *Druidiſm* might be again practiſed in Oppoſition to Chriſtianity to ſooth the Clergy; and to the *Roman* Paganiſm to ſooth the Laity, and prevent their Subſtance from falling into the Hands of Men that tricked them out of it under the Cloak of Religion.

THUS, ſays *Tacitus*, *Agricola* won the Affections of the *Britons*, and thereby captivated and enſlaved them to the *Roman* Power.

IN the Reſtoration of *Bath*, under *Agricola*'s Government, the *Britons* built ſuch Houſes as were neceſſary for the immediate Dwellings of the *Druids*, ſo as to anſwer the Lines of the City, while it remained the Town of *Camalodunum*; preferring

ferring the Streets and other open Parts of that Town to all other Conſiderations for Places to offer their Incenſe at, to conſult their Gods, to kill their Sacrifices, and to offer ſuch Sacrifices: And there ſeems to be no doubt of their having made two Ciſterns to receive the Waters of the hot Springs, adorned with a Tower in the Middle of each Reſervoir; one Ciſtern to receive the Water of the chief Spring, and the other to receive the Water of the two other Springs. The Towers ſo built we may ſuppoſe to have been again dedicated to the Sun and Moon; and, at the ſame time, to have repreſented thoſe two Luminaries, as covering Waters that were looked upon to be Attributes of them.

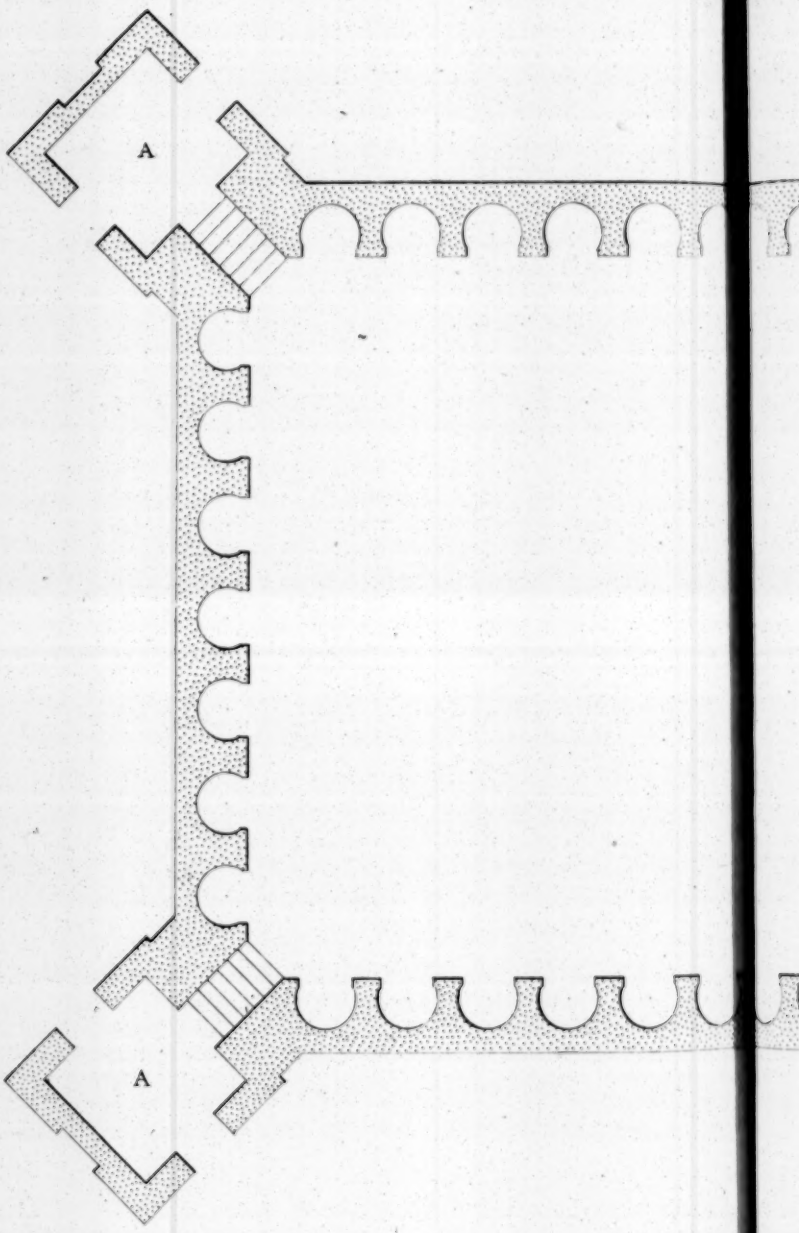
THE chief hot Spring was incloſed according to the Plan, Plate N° 8, 9, of which there are three Sides almoſt entire, and the Foundation of the fourth, or South Side, is very viſible. This Bath was, and is now juſt ſixty of ſuch Feet in Length, and forty of ſuch Feet in Breadth, as *Villalpandus* deduced from the *Congius* of *Veſpaſian*; and this Circumſtance alone, is next to Demonſtration, that the *Britons*, aſſiſted by the *Romans* in that Age, were the Builders of ſo much of the preſent Walls, as anſwer and correſpond with the Plan, which was drawn by a Scale of twelve Feet in an Inch.

THE four Rooms, like Baſtions, at the four Corners of this Bath, and marked with the Letters, A. A. A. A, were for People that went into the Bath to undreſs and dreſs themſelves in: The Niches at each End were ſeven in Number; and on each Side there were twelve of the ſame Receſſes, all of a form, truly worth our Obſervation; for the Aperture of every Niche is three Feet broad, every Niche is three Feet deep, and the circular Part is juſt three Feet ſix Inches Diameter.

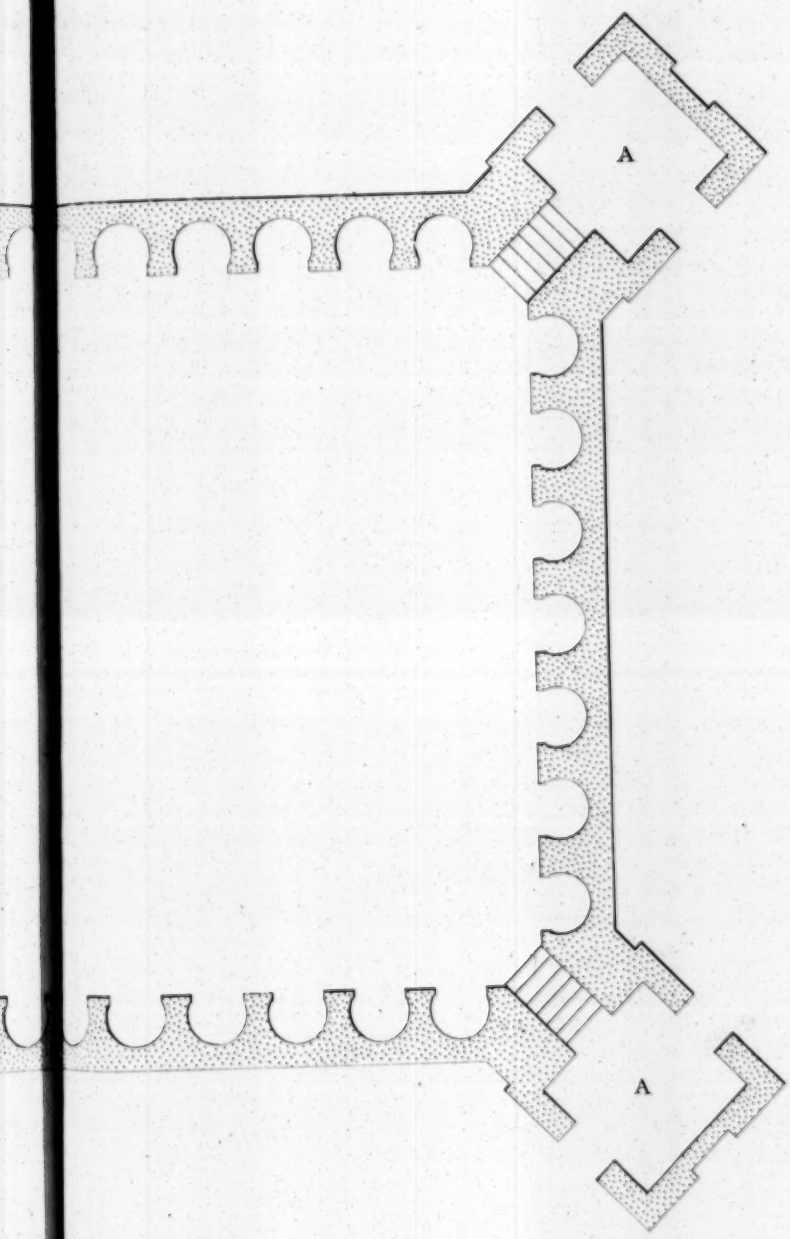
THE Form of the Ciſtern that received the other Springs is no ways to be attained; tho', in general, it was Rectangular, and the Niches in the Walls were of the ſame Ovenlike Shape with the Niches in the Walls of the principal Bath: Theſe Receſſes were undeniably calculated for Shelter and Warmth; and therefore the Baths themſelves muſt have been open and uncovered, contrary to the Method obſerved by the *Romans* in their artificial warm Baths.

NOW, as there is not the leaſt Shadow to ſuppoſe the ſeveral Places ſet apart for Religious Purpoſes, in *Agricola*'s Days, ever after altered, in Point of Situation, or the ſacred Works abridged, at leaſt not till the Diſſolution of Monaſte-

Plate 8.



West


A
East
A

ries, &c. in the Reign of King *Henry* the Eighth; I have therefore taken the Centers, and Central Lines of the Churches, Towers, remarkable Trees, and Ambrey-Houſe at *Bath*, and have placed them in the following Plan, Plate N° 10, 11, as they ſtood in reſpect to the Lines of the *Roman* Camp as it was turned into a *Roman* Town; and upon thoſe Centers and Central Lines, I have delineated ſuch Altars, Trees, &c. as were probably built and planted for religious Uſes.

THIS Plan is drawn by a Scale of 250 Feet in an Inch; and

A. Is the principal Bath which was dedicated to the Sun, and repreſented that Luminary.

B. The inferior Bath, filled by the Water of the two hot Springs iſſuing out of the Earth at C and D; this was dedicated to the Moon, and it repreſented that Luminary.

E. An Altar for ſacrificing to the Moon.

F. An Altar for ſacrificing to the Sun.

L. A Tree dedicated to *Belenus*.

M. A Grove, or hollow Tree.

N. An Ambre, or Rocking Stone.

O. The Back of the Prætorium.

P. The Street of fifty Feet broad, that divided the two Legions.

Q. The Depth of the Camp, to the lower End of the ſixth Maniple.

R. The Street of 100 Feet broad, called the *Principia*, which was ſo much frequented by the Officers, and common Men of the *Roman* Army, that a Number of Soldiers were appointed to ſweep and cleanſe it every Day in Winter, and Water it in Summer, to prevent Duſt.

S. The Street called *Quintana*, becauſe it opened beyond the fifth Maniple, and divided the ſeveral Bodies that compoſed the Legions into two equal Parts: At the Eaſt End of this Street, the Palace of the *Britiſh* Kings ſeems to have been ſituated, and on the Ruins of it we may ſuppoſe the Forum to have been built, which *Agricola* excited the *Britons* to erect for a Place of publick Aſſembly near the Waters of the Sun.

T. T. The Streets of 150 Feet broad, between the Triarii and Principes.

THE Diſtance between the Back of the Prætorium, and the lower End of the Ground covered by the ſixth Company in the *Roman* Camp, was juſt 1133 Feet four Inches; and

the Breadth of the Land covered by the Legions amounted to 1050 Feet: This Spot of Ground, though ſcarce able to contain one of the publick Baths of *Rome*, was ſo extremely well diſpoſed that it contained Lodgments for a *Roman* General, twelve Tribunes, 330 Horſemen, and 3480 Footmen; admitting, at the ſame time, of open Places for a Market, Tribunal, and other publick Works; and therefore the ſame Spot of Ground covered with Houſes inſtead of Tents would admit of Habitations for a large Body of People, beſides thoſe that belonged to the Prieſthood.

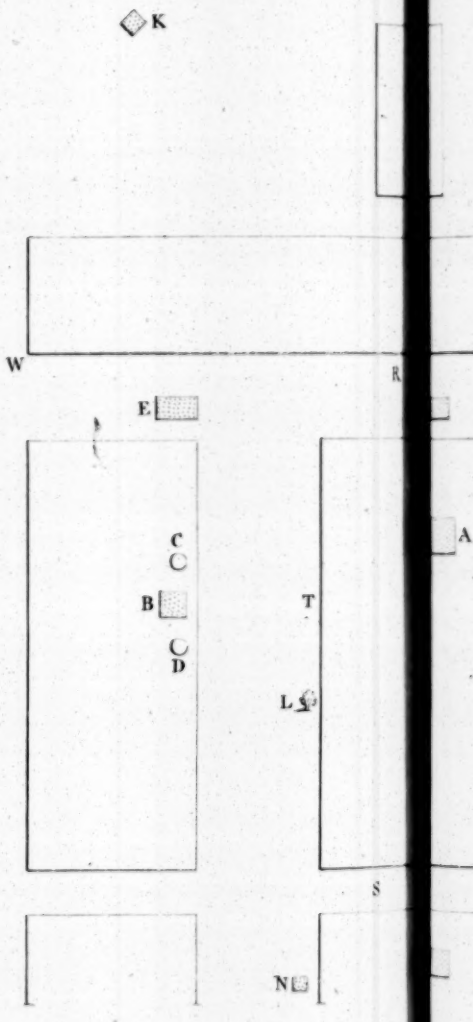
SUCH was the Form, and ſuch was the Size of the Body of the Metropolitan Seat of the *Britiſh Druids*, when it was firſt reſtored under *Agricola*; and as the Inhabitants increaſed we may ſuppoſe the Villages round about it to have been peopled, till the City extended to the Limits of the Land that made the Liberties of the *Roman* Camp: Nor could the City have been long in thus extending itſelf, ſince the Incitements to draw the *Britons* together were exceeding great, and ſince their aſſembling for Inactivity and Repoſe was the End and Deſign of the *Romans* in exciting and aſſiſting them to erect Buildings for publick, as well as private Uſes.

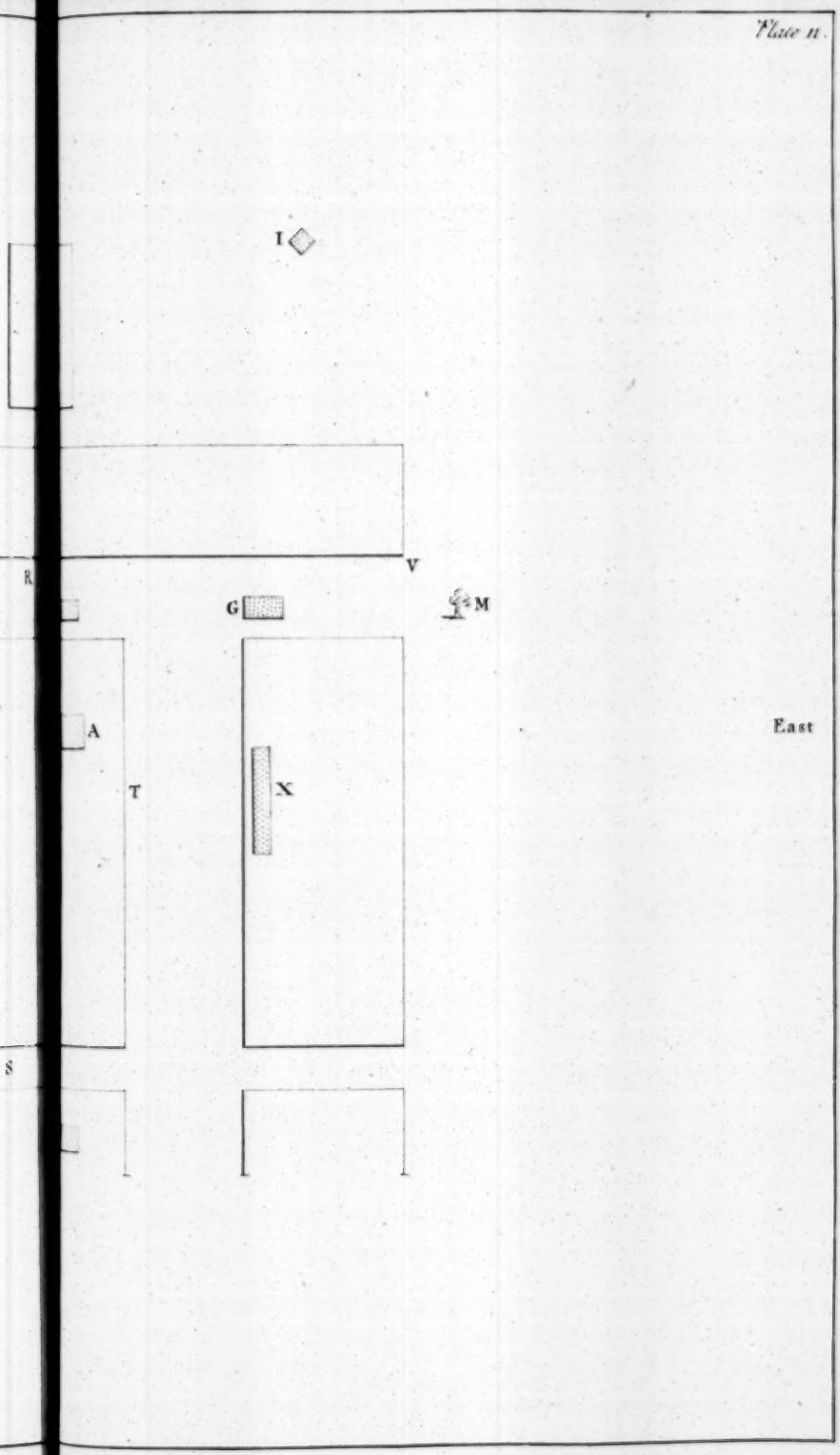
NOTWITHSTANDING the Veterans of the Colony of *Camalodunum*, that exterminated the *Britons* from their Houſes in the Villages round about the hot Springs, enjoyed thoſe Habitations no longer than ten or eleven Years, yet they ſeem to have adorned them as Poſſeſſions perfectly ſecured to them and their Poſterity; for in many of thoſe Villages *Moſaick* Pavements and other Ornaments peculiar only to the *Romans* are continually diſcovering themſelves.

COIL ſeems to have been the firſt *Britiſh* King that reſided at *Bath* after its Reſtoration under *Agricola*; he began his Reign, A. D. 125, and the *Romans* permitting the *Britons* to be governed by their own Laws, King *Coil* is ſaid to have formed a particular Charter for the Government of the Inhabitants of *Bath*.

THIS Monarch, according to the Tradition of the Inhabitants, was crowned in *Bath*, and in Memory of it, and of his giving the City its firſt Charter, his Statue is ſtill preſerved by the Citizens in the Front of the *Guild Hall*. He was ſucceeded by his only Son, named *Lucius*; who, abandoning *Druidiſm*, embraced the Chriſtian Faith; and *Congell* the Author of *Monkery* in *Britain*, ſeems to have ſeated himſelf near the hot Springs of *Bath* to draw the *Druids* into a

Plate 20.




I
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Diſcipline, exerciſed in ſolitary Places under the Shade of Trees, like part of their own: For a Village in a large Wood bearing South Eaſt and by Eaſt from the Center of the City, and lying at no greater Diſtance than three Miles from that Point, ſtill retains the Name of *Congell*, as well as the Wood itſelf.

CONGELL ſeems to have had another Seat about twenty Miles weſtward of this, at a Place now called *Congerſbury*; and there, according to one of the *Glaſtonbury* Chronicles, St. *Fagan* and St. *Deruvian* founded the See of the Biſhop of *Somerſetſhire*, A. D. 167: But be that as it will, *Druidiſm* ſtill prevailing at *Bath*, the City continued the Metropolitan Seat of the Prieſts of the *Oak*, till the Age preceding *Auguſtin* the Monk; the *Saxons* calling it by the Name of *Achmancheſter*, *i. e.* the *Oak* Mens City, from the vaſt Number of Prieſts that dwelt in it; and *Solinus*, a *Roman* Writer, celebrating the publick Baths of the Place as the greateſt Curioſity in *Britain*; our Author declaring, in his *Polyphiſtoria*, that the hot Springs of our Iſland were richly accommodated with all Manner of Conveniences for the Service of Mankind; and Mr. *Camden* declaring it to be out of all doubt that the Springs ſo accommodated were thoſe of *Bath*.

THE Fame of theſe *Baths* was ſuch that the very Ways leading to them were, by the *Molmutine* Laws, made Places of Sanctuary. To *Dunwallo* the *Foſs* Road beginning in his Hereditary Dominions, and leading through *Devonſhire* and *Somerſetſhire* to *Bath*, is attributed; by the *Britiſh* Hiſtory it appears that his Son, *Belinus*, improved that Road, extended it, and made three other principal Roads to traverſe different Parts of the Kingdom; and ſucceeding Princes made divers publick Ways that led to our hot Fountains, of which the Road, called *Achmanſtreet*, that leads from *Buckinghamſhire* through *Oxfordſhire* to the *Foſſe*, and ſo on to *Bath*, is an inconteſtible Proof; that Road, in the time of the *Saxons*, taking the Name of *Achmanſtreet*, from its leading to *Achmancheſter*.

WE have another ſtrong Proof of what I have aſſerted in the *Via Badonica*, or Road from *London* to *Bath*, deſcribed by Doctor *Stukeley* in his *Itinerary*, p. 132; and by the *Itinerary* of *Antoninus* it appears that a Road led from the Waters of the Sun to *Venta Silurum*, or the Port of the *Silures*; this, according to Doctor *Gale*, paſſed through *Abone* to *Trajectus*; but that learned Gentleman was miſtaken in making *Hanham*

the *Abone* of his Author: For this Place, with a *Saxon* Termination, lies on a *Foſs* Road leading from *Bath* to the Paſſage over the Mouth of the *Severn*, it ſtands ſix Miles from *Bath*, nine Miles from the Water Side, and is wrote *Abotſton*, but pronounced *Abſon*.

CHAP. VIII.

Of the Devaſtations as well as Reſtorations of BATH in the Days of the SAXONS, DANES, and NORMANS.

BATH having been ſtrongly beſieged by the *Saxons* in the Year of Chriſt 520, it then ſuffered no inconſiderable Depredations before King *Arthur* raiſed the Siege, drove the Enemy to the Summit of *Mons Badonca*, and there defeated them: But four and fifty Years after that, the *Saxons* coming againſt the City under the Conduct of their Kings *Cuthwin*, and *Ceawlin*, they carried Fire and Sword to the Heads of the hot Fountains, and laid every Part of *Achmancheſter* in Ruins.

THE great School of Learning of the *Britiſh Druids* ſurvived their Metropolitan Seat about five and twenty Years, and ſubſiſted till *Auguſtin* the Monk came into *Britain*, and, by the Order of *Gregory* the *Great*, ſilenced it for the ſame Reaſons that *Galileus* was condemned by the Inquiſition of *Rome* in the Year 1633; namely becauſe the *Britiſh* Prieſts of the *Oak*, as well as the *Florentine* Mathematician, believed the *Pythagorean* Syſtem of the Planetary World, and inſtructed their Pupils in it.

AFTER this Tranſaction *Auguſtin* deſired to have a Conference with the *Britiſh* Biſhops at a particular *Oak Tree*, ſituated, according to *Bede*, in the Confines of the *Wiccians* and *Weſt Saxons*: "Admitting this *Oak*, ſays the Biſhop of "*London*, in the *Britannia*, p. 630, to be in *Hewiccia*, it "muſt needs have ſtood in that Part of *Glouceſterſhire* which "bounds the Counties of *Wilts* and *Somerſet*:" And our Author further obſerves that ſome have conjectured, that *Auguſtin*'s *Oak* may have been in a Pariſh called corruptly *the Rock*.

NOW in a North Eaſt and one Quarter eaſterly Line from the hot Springs of *Bath*, and at the Diſtance of four Miles and a Quarter from them, the Counties of *Wilts*, *Glouceſter*, and *Somerſet* meet together in the Middle of the great *Foſs Road*

Road on the Summit of *Bannagh Down:* Three Quarters of a Mile Weſtward of this Point we have a Place called *Oakford*; and another Place, called *the Rocks*, lies half a Mile from *Oakford*, and at the ſame Diſtance from the Meeting of the Counties: From all which it ſeems much more than probable that here *Auguſtin* had his Congreſs; and where could he have held it ſo properly as at the antient Metropolitan Seat of the *Britiſh Prieſts* of the *Oak*, when it was in the Poſſeſſion of the Pagan *Saxons* that he was ſent into the Iſland particularly to convert?

BUT whether *Auguſtin*'s *Oak* grew at *Oakford* in the Vale on the Weſt Side of *Bannagh Down*; at *Oakham* in the Vale on the Eaſt Side of the ſame Hill; at *the Rocks* near the Top of the Mountain; at a Place called *Cold Aſton*, from its high Situation, and, perhaps, from *Auguſtin* the Monk; or in *Monks Wood* in the Vale at the North End of *Haul Down*, is a Point reſerved for further Conſideration: Tho' at, or near one of thoſe Places, we may, with the higheſt Probability, fix it; and a Tradition ſtill ſubſiſting touching *Monks Wood*, ſeems to point out the very Aſſembly that was held at *Auguſtin*'s *Oak*.

THIS Congreſs muſt have drawn that Biſhop of *Menevia* into *Somerſetſhire* who had been Abbot of *Glaſſenbury*; became the Succeſſor of Saint *Dubricius* two Years after the Deſtruction of *Achmancheſter*; and was raiſed to the Rank of a Saint, by the Name of *David*, for his great Ability in working Miracles: And nothing is more probable than that this *Britiſh* Biſhop at the firſt Conference that was held at *Auguſtin*'s *Oak* joined with the *Roman* Monk in preaching to the unconverted *Saxons*, as well as in turning the Sacred Works of the Pagans from Heathen to Chriſtian Uſes: So *David* ſeems particularly to have been employed in turning the ſacred Works about the hot Springs of *Bath* from the Service of Idols to that of the true God; for the Monks, in ſucceeding Ages, affirmed that he, by his Prayers, cured the Waters round about *Bath* of their Defection, and gave ſome of them perpetual Heat and healing Virtues.

THE Fact ſeems to be, that Saint *David*, by conſecrating the hot Waters to Chriſt, cured them of their Defection; and by clearing the Heads of the Springs of the Rubbiſh that lay about them, reſtoring the chief Bath, and making new Ones to receive the leſſer Springs, the Biſhop gave the Water the Liberty of diſplaying its Heat and Virtues, which it could

could not do while the Springs lay buried in the Ruins of the City.

To Saint *David* we may therefore attribute the Separation of the hot Waters that, till then, roſe up in one Ciſtern conſecrated to the Moon, and the making a Ciſtern at the Head of each Spring: One of thoſe Ciſterns ſeems to have been of a Triangular, and the other of a Quadrangular Form; each new Ciſtern, as well as the Ciſtern at the Head of the chief Spring, ſeems to have had a Tower erected in the Middle of it; and theſe were finiſhed at the Top with Croſſes as Marks of the Converſion of the hot Waters from Pagan to Chriſtian Uſes: In effect, the Baths that made ſo conſiderable a Figure, among the curious Works deſcribed by *Solinus*, were reſtored by Saint *David* only as ſimple Ciſterns; and thoſe Conveniences with which they had been richly accommodated for the Service of Mankind in the Ages of Paganiſm, were left in their Ruins, lay neglected, and were ſoon forgot.

From reſtoring the Baths, and converting the hot Waters to Chriſtian Uſes, we may very juſtly ſuppoſe Saint *David* to have proceeded to a Reſtoration and Conſecration of the other Pagan Works of the City; and more eſpecially the Altars of the Sun and Moon: The Altar marked with the Letter E, Plate N° 10, 11, ſeems therefore to have been covered with a Church, dedicated to Saint *Michael*; and the Altar marked with the Letter F, had a Church raiſed over it dedicated to Saint *Paul*.

Now if we allow five Years Time, from Saint *Auguſtin*'s coming into *Britain*, to the Completion of theſe Works at *Bath* by Saint *David*, it will bring us down to the Year of Chriſt 601; and it is very probable that upon the Diviſion of *England* into Pariſhes, which was begun about A. D. 636, theſe Churches were made Parochial, and ſome others built.

Just eighty Years after St. *Auguſtin* came into *Britain*, and in the Year 676, *Oſbrich*, a petty King of the *Wiccii*, founded and built a Nunnery at *Bath*, together with a Church dedicated to St. *Peter*; and in the Book of the Antiquities of the City *Leland* found it recorded, that at that time *Theodorus* was Arch-Biſhop of *Canterbury*; and that one *Bertane* was the firſt Abbatiſſe of the Monaſtery, which was placed to the Eaſtward of the chief hot Spring, and is marked in the Plan, Plate N° 10, 11, with the Letter X. He likewiſe found it recorded, that while *Theodorus* was Arch-Biſhop, one *Ethelmod*, a great Man, gave, by the Leave of King *Ædelrede*,

rede, Lands to one *Berneguid*, Abbatiſſe of *Bath*, and to one *Fuleburs*.

About one hundred Years after *Oſbrich* began his Works at *Bath*, *viz.* about the Year of Chriſt 775, *Offa*, King of the *Mercians*, rebuilt the Church of Saint *Peter*, in a much more magnificent Manner than what it was before; and, as *Leland* conjectures, ſet Secular Cannons in it: But this Church was deſtroyed in the *Daniſh* Wars, in the Year 878, when King *Alfred* was driven to take Shelter at a neat Herd's Cottage in the *Iſle of Athelney*, near *Taunton* in *Somerſetſhire*.

After this the *Saxons* ſurrounded the Body of the City with a Ditch, a Wall, and a Rampier of Earth: This, with the higheſt Probability, is ſuppoſed to have been done by King *Alfred*, among thoſe Places began to be fortified by him, in the Year of Chriſt 887: And the Wall thus built was carried from the Work at I, in the Plan, Plate N° 10, 11, to K; from thence it extended to W; thence in a Curve Line to Q; ſtill curving on by M to I; the King, at I and K, erecting two Towers for the Defence of that Part of the Wall; and giving to that at I, the Name of *Counter*'s Tower, and to that at K, the Name of *Gaſcoyn*'s Tower, the Baſis of which ſtill continues; but *Counter*'s Tower was deſtroyed about five and forty Years ago by Mr. *William Webb*, a Maſon now living.

The Earth that came out of the Ditch on the Outſide of the Wall, raiſed a Rampier within it; the Marks of which are ſtill viſible in ſeveral Places: And four Gates having been left in the Wall for Entrances into the City; one of thoſe Gates was left at Q; another juſt above the Letter M; a third to the Weſtward of I; and the fourth near the Letter W.

This Wall deſerves our particular Notice, for its having been built in an Age when the Maſon's Trade was ſo little practiſed in *England*, that (as *Rapin* writes, Vol. I. B. 4.) it was a Rarity to ſee a Houſe built with other Materials than Timber: "It was King *Alfred*, ſays he, that introduced "into this Kingdom the Cuſtom of building with Stone and "Brick; and that Monarch ſeeked all Occaſions of inviting "into his Dominions Foreigners that were eminent in their "Profeſſions, to inſtruct his Subjects, on whom he ſettled "Penſions to the Amount of the ſixth Part of his whole "Income. He likewiſe took particular Care to have always "about him the moſt noted Architects and Workmen; kept

"them

"them employed with the ſole View of improving their "Skill, and appropriated the ſixth Part of his Eſtate to pay "them." The Works performed in the Reign of *Alfred*, may be therefore looked upon as the Fountain from whence moſt of our old Buildings were derived; and the Wall that ſurrounds the Body of *Bath* is a Piece of Work ſo good in its Kind, that, in my Opinion, it can claim no other Original than the Hands of King *Alfred*'s Workmen, with Materials collected chiefly from the Ruins of the antient Works of the City: So that thoſe who would have this Wall a *Roman* Work, had better pretend it *Egyptian*; and tell us it was built by their *Æſculapius*, or thoſe under him, becauſe Hiſtory makes that Perſon the Author of ſuch Kind of Works.

WITH the Wall the Heart of the City was reſtored to a higher Degree of Magnificence than it had been in for 300 Years before: But the King contracted the antient Limits of the Place, and reduced them to a ſmall Berton on the Outſide of the Wall that ſurrounded the Body of it; the reſt he formed into a ſeparate Juriſdiction; denominated it the Hundred of *Bathforum*, from the Forum that was built in it at the Inſtigation of *Agricola*; and in the Church of Saint *Peter*, *Edgar*, according to the *Saxon* Chronicle, was crowned King of *England*, with great Solemnity, upon the 11th of *May*, A. D. 973.

THIS Monarch, by all Accounts, had a great Veneration for *Bath*; he expelled the ſecular Cannons from Saint *Peter*'s Church; placed Monks of the Order of Saint *Benedict* in their Room; appointed an Abbot to preſide over them; and gave the City its ſecond Charter; in Memory whereof the Statue of that *Saxon* Monarch is ſtill preſerved, in the Front of the *Guild Hall*; in the Monkiſh Times the Inhabitants, in all their religious Ceremonies, prayed for the Soul of King *Edgar*; and when *Leland* wrote the 2d Vol. of his *Itinerary* they purſued the Cuſtom of electing, yearly, on *Whitſunday*, a King among themſelves in joyful Remembrance of *Edgar*, and the richeſt Men of the Town made it a Rule to feaſt their Monarch, with all his Adherents.

THE *Bath* Monarchy devolving upon Mr. *Naſh* on his firſt coming to the City on the 4th of *Auguſt*, A. D. 1704, that Gentleman enjoys it to this Hour; but without any of the antient Perquiſites; and it may be very juſtly ſaid, that this *Bathonian* Sovereign hath often fed thoſe that ſhould have feaſted him.

THE

THE firſt Abbot of *Bath*, according to Mr. *Willis*, in his Account of the Conventual Cathedral Churches, p. 219, was *Elphegus*, or *Elphage Prior* of *Glaſtonbury*, preferred from hence to the See of *Wincheſter*, A. D. 984, and afterwards tranſlated to *Canterbury*: But before our Abbot was removed from his Abbacy Sir *William de Mohun* built the Priory of *Dunſter* to the Honour of St. *George*, and then annexed it as a Cell to the Abbey of *Bath*, to which it belonged till the final Diſſolution of the Monaſtery, in the Year 1539.

AFTER *Elphage* was made Arch-Biſhop of *Canterbury*, he, about the Year 1010, rebuilt the Monaſtery of *Bath* in a very ſumptuous Manner: But this Structure, with every other part of the City, was brought to its final Ruin, by *Robert de Mowbray*, Earl of *Northumberland*; who having raiſed a warm Rebellion againſt *William Rufus*, he, with his Uncle, *Geoffrey* Biſhop of *Conſtance*, came from *Briſtol* to *Bath*; and, as *Holinſhed* writes, took the City, which they plundered and burnt in the Year of Chriſt 1088; *Alſius* having been then Abbot of *Bath*, and a Spectator of that dreadful Deſolation; the Terrour of which inſtantly ſent him to his Grave.

NINE Years before this happened, and upon the Return of *William* the *Conqueror* from the Siege of *Dolle*, A. D. 1079, Arch-Biſhop *Lanfrank* called a Council of the Clergy at *London*, in which, ſays *Holinſhed*, it was ordained that for the Honour and Dignity of the Church certain Biſhops Sees ſhould be removed from ſmall Towns into Cities of more Fame; and in particular that the See of *Wells* ſhould be removed to *Bath*: *Giſo* was at that time Biſhop of *Wells*; but he dying not long after the *Conqueror*, was ſucceeded in the Year 1088, by *John* of the little Farm, born at *Tours* in *France*, and therefore commonly called *John of Tours*.

THIS *John of Tours* practiſed Phyſick at *Bath*, and, as Mr. *Collier* writes in his *Eccleſiaſtical Hiſtory*, acquired a conſiderable Fortune by it before he was preferred to *Wells*: So that the Doctor's Views of further Acquiſitions from the Uſe of the hot Waters ſtrongly prevailed with him to reſtore the City, and, conformable to the Order of the Council of the Clergy, to fix his Pontifical Seat in it. In this Deſign, the Biſhop was encouraged by the Monks of *Bath*, who not only ſolicited him to unite the Abbey and Biſhoprick together, but gave him 500 Marks, the Value of 20000 Sheep in thoſe Days, to enable him to purchaſe the former: And King *William Rufus* having preſented *John of Tours* with the Ruins

of the City, the Charter made on that Occaſion in the Year 1090, ran in Words to this Effect.

"WILLIAM King of *England*; To *O*, Biſhop of *Sarum*, "and *L*, Abbot of *Glaſtonbury*; to *A*, the Vicount, and to "all the Barons *French* and *Engliſh* of *Somerſet* and *Wiltſhire*, "Greeting. Know ye that I have given to God and Saint "*Peter* in *Bath*, to *John* the Biſhop and to his Succeſſors, "for the Augmentation of his Pontifical See, all my City of "*Bath* in free Alms for the Health of the Souls of my Father, "of my Mother, of myſelf, and of my Predeceſſors and "Succeſſors: I have given it, I ſay, to him in as free and "honourable a Manner, as I hold any City in *England*, with "all its Appurtenances, whatſoever I or my Father have en-"joyed or poſſeſſed there, with all the accuſtomed Rights "both within and without the ſame, with the Toll Money "ariſing as well in the Fields as the Woods, as well in the "Market as the Meadows and other Lands, that with the "greater Honour he may fix his Pontifical Seat there."

THE Biſhop upon this Grant, and another in the ſame Year of the Abbey, for the Money furniſhed by the Monks, rebuilt and enlarged the Church of Saint *Peter* to above 300 Feet in Length; erected a ſtately Palace on the Weſt Side of it; and in the Year 1094, he, according to *Holinſhed*, began to inhabit in his new Dwelling-Place, taking upon himſelf the Title of the firſt Biſhop of *Bath*. He alſo rebuilt the Monaſtery, and conſtituted one of the Monks a Prior to act under him; whereby the Monks of *Bath*, after having had Abbots over them for about 110 Years, were put under the Government of Priors, ſubject to the Biſhop of the Dioceſs.

BESIDES theſe Works, *John of Tours* made two new Baths within the Limits of the Monaſtery, for the Uſe of the Publick, calling one the Abbot's Bath, the other the Prior's Bath; and theſe exiſting for at leaſt 500 Years, were fed by the Water of the *King*'s Bath, to which they became temperate Baths, juſt as the *Croſs* Bath is to the hot Bath, and enabled the Biſhop to adapt the hot Waters to all manner of Caſes and Conſtitutions.

BY theſe publick Works, and by the private Dwellings erected in Conſequence of them, the City of *Bath* was ſoon reſtored to a greater Degree of Magnificence than before it was burnt by the Rebels; which new erected City and all Things belonging to it, King *Henry* the firſt not only confirmed to the Biſhop, upon his coming to the Throne; but,

on

on the 6th of the Ides of *Auguſt*, A. D. 1111, and in the 12th Year of his Reign, re-confirmed the ſame, with a Grant of the Hidage of 20 Hides of Land for the better Support of the Pontifical Dignity. The Charter on this Occaſion ran thus.

"In the Name of the Father, the Son, and the Holy "Ghoſt, Amen. *Henry* by the Grace of God King of "*England*, To all Arch-Biſhops, Biſhops, Abbots, Earls, "Barons, and his faithful Subjects *French* and *Engliſh* of his "whole Realm of *England*, Greeting. Be it known unto "you, That that Gift which I have given to God and Saint "*Peter* in *Bath*, where my Brother *William* and I have con-"ſtituted and fixed the Epiſcopal See of all *Somerſetſhire*, "which was formerly at the City called *Wells*, to wit, that "City and all things belonging to the Ferm of the ſame "City, I give and confirm to our Lord Jeſus Chriſt; to "*Peter* his bleſſed Apoſtle; and to *John* the Biſhop, and his "Succeſſors for their perpetual Right and Heritage. I Grant "alſo the Hidage of twenty Hide Lands belonging to the ſaid "City; and all Pleas, Laws, Courts of Juſtice and Cuſtoms "thereto belonging wholly and altogether; and whatſoever "beſides my Father, my Brother, or myſelf have enjoyed "in the ſaid City; all theſe I fully and wholly give to God; "and grant to the Church of the ſame City, to *John* the "Biſhop and to his Succeſſors, to the Intent it may be for "eſtabliſhed and perpetual Alms for the Souls of myſelf; "my Wife and my Children; and alſo of my Father, my "Mother, and my Brothers."

About five Years before the Date of this Grant, and in the 12th Year of the 2d Indiction after the Council of the Clergy at *London*, A. D. 1079, *John of Tours*, touched with a Remorſe of Conſcience for depriving the poor Monks of what he had bought with their own Money, divided the old Poſſeſſions of the Monaſtery with the Prior he had made, and granted him and his Succeſſors ſome others, in Lieu of thoſe he kept, in Words to the following Effect.

"In the Name of the Father, the Son, and the Holy "Ghoſt. I *John* by the Grace of God, Biſhop of *Bath*, "To all Biſhops my Succeſſors, to all the Sons of the Holy "Church, Greeting. Be it known unto you all, that for "the Honour of God and of Saint *Peter*, I have laboured, "and at Length effected, with all decent Authority, that "the Head and Mother Church of the Biſhoprick of *Somerſet*

" ſhall be in the City of *Bath*, in the Church of Saint *Peter*: " To which Holy Apoſtle and to the Monks, his Servants, I " have reſtored their Lands, which I formerly held unjuſtly " in my own Hands in as free and ample Manner as *Alſius* " the late Abbot held them before me: And if I have im- " proved them, and whatſoever of mine ſhall be found " thereon, I give to them, to their own Uſe and Property. " I alſo give them for farther Supply of their Food and " Cloathing, and to increaſe the Convent of the Holy Bre- " thren ſerving God there, and to re-imburſe the Treaſury " what I took from the Church, thoſe Lands which I have " acquired by my own Travail, or bought with my Money; " To wit, thoſe five Hides in *Weſton*, which I purchaſed of " *Patricius de Caurcia*, and the Land of *Hugh* with the " Beard, to wit *Claferton*, *Docne*, *Mersfield* and *Eſton*, to- " gether with *Herley* and *Arnemude* on the Sea-Coaſt, and " whatſoever belongs to them, and one Houſe in *Bath*, and " one other Houſe in *Wincheſter*: But as to the City of " *Bath*, which firſt of all King *William*, and after him his " Brother King *Henry*, gave to Saint *Peter* for their Alms, " I have, purſuant to my Vows, determined that all Iſſues and " Profits ariſing from it, be laid out in perfecting the Work " I have begun in Church Ornaments of Copes, of Cloaks, " of Screens, of Traplings of Tapeſtry, of Crucifixes, of " Robes, of Chalices, and of Phylacteries: And whatſover " of my own I have added to the Epiſcopal Chapel, my " whole Armory, my Cloaths, my Bowls, my Plate, and all " my Houſhold Furniture, I give to Saint *Peter* and his " Monks for ever to their own Uſe and Property, for the " Remiſſion of my Sins. Whoſoever therefore ſhall infringe " on this my Gift, may the Curſe of God and of his holy " Apoſtles and Saints light on him, and by the Authority of " me, tho' a Sinner, let him be accurſed and for ever cut " off from the Community of the Church. Done A. D. 1106; " in the Reign of *Henry*, Son of *William* Duke of *Normandy*, " and King of *England*, *Anſelm* being Arch-Biſhop; of my " Ordination the 19th; and of the Indiction the 12th. And " that this my Deeds may remain more firm and unſhaken, " I have, with my own Hand, ſigned it with the Sign of the " Holy Croſs."

THE Biſhop ſurvived this Grant about 17 Years; and when he died in the Year 1123, he was buried in the Middle of the Preſbytery of the Church of Saint *Peter*, by him re-built:

built: A noble Tomb was ſome time after erected over his Grave, with his Image lying upon it; and both remained entire till after the Diſſolution of Monaſteries: *Leland* ſays, he ſaw the Image, and tells us that Weeds then grew about the Tomb!

By the Means of this Biſhop, *Bath* became a City for Men ſeparated for the Service of Religion under the *Norman* temporal Government, the ſame as it was when the *Saxons* called it *Achmancheſter*, or the *Oak* Men's City; but its Glory was ſoon eclipſed; for *John of Tours* was no ſooner dead, than great Contentions aroſe between the Monks of *Bath*, and the Cannons of *Wells* for the Priority in the Election of a new Biſhop; and in the midſt of theſe Diſorders the City, with St. *Peter*'s Church, were again burnt down about the third Year of King *Stephen*, and *Bath* remained an Heap of Rubbiſh till *Robert* the third Biſhop put an End to the Diſputes, by obtaining of the Pope that the See ſhould be in both Places; but that the Name of *Bath* ſhould be preferred in the Title: This done the Biſhop rebuilt the Monaſtery, Palace and Church, about the Year 1140, and lived till the 13th Year of King *Henry* the 2d, A. D. 1167.

CHAP. IX.

Of the Additional Works to BATH, between the End of the NORMAN Government and the Removal of the Epiſcopal See to WELLS.

KING *Henry* the ſecond kept the Biſhoprick of *Bath* and *Wells* void for ſome Years, at Length it was given to *Reginald Fitz Joceline*, a *Lombard*, who, notwithſtanding his Partiality to *Wells*, rebuilt the ſmall Churches of Saint *Mary* and Saint *Michael* within the Walls of *Bath*; and near the latter he, in the Year 1180, founded an Hoſpital with a Chapel thereunto belonging, which he dedicated to Saint *John* the *Baptiſt*: He afterwards obtained of King *Richard* the firſt the Manors of *Curry*, *Wrentick* and *Hatol*, to augment his Biſhoprick, which in the Year 1167, produced £ 434. 11. 8. and then he was tranſlated to *Canterbury*; but dying at *Dogmersfield* in *Hampſhire*, was buried at *Bath* on *Chriſtmas-Day*, A. D. 1191.

This Prelate was ſucceeded in the See of *Bath* and *Wells* by *Savaric*, Abbot of *Glaſtonbury*; who favouring *Wells*, as his

his Predeceſſor had done, had Art and Intereſt enough with King *Richard* to exhange the City of *Bath* for *Glaſtonbury* as an Addition to *Wells*, and ſo *Savaric* took upon himſelf the Title of Biſhop of thoſe Places.

THE City thus coming into the Hands of the Crown, King *John*, while he was Earl of *Moreton*, founded a Benedictine Priory at *Waterford*, and another at *Cork* in *Ireland*, which he annexed as Cells to the Abbey of *Bath*; and ſoon after he came to the Throne he granted the Citizens a new Charter.

IN the ſeventh Year of the Reign of this King, A. D. 1205. *Savaric*, the Bankrupt Biſhop of *Bath*, for ſo Sir *John Harrington* ſtiles him, died; and he was ſucceeded by *Joceline de Wells*, who immediately removed his See to *Bath*, and ſo became the ſixth Biſhop of the Place, juſt one hundred Years after *John of Tours* had, by his Grant, fixed the Pontifical Seat of all *Somerſetſhire* in it, with a ſolemn Curſe againſt the Perſon who ſhould, in the leaſt, infringe on what he had done, as well as a ſtrict Command to excommunicate and cut off any ſuch Perſon from the Communion of the Church.

THE new Biſhop in the next Place agreed with the Monks of *Glaſtonbury* to put Matters on their former footing, and to ſuffer their Reſtitution, in Conſideration of their giving him ſome good Manors to augment his Biſhoprick of *Bath* and *Wells*, which they very readily conſented to do; and gave him the Manors of *Congreſbury*, *Cheddar*, and *Axbridge*: So that the Rents of the Biſhoprick, in the 14th Year of King *John*, A. D. 1212 amounted to *L* 640. 6. 9: But it was ſix Years after that before Pope *Honorius* the third granted his Bull to diſſolve the Union of the Churches which had been made by the Intrigues of *Savaric* the Biſhop.

ABOUT the Time of this Diſſolution, *Necham*, Abbot of *Exeter*, celerated the Virtues of the hot Waters of *Bath*, and exploded the common Opinion of their being made hot by Art, in Words thus tranſlated by the Biſhop of *London*, and inſerted in the *Britannia*:

" Scarce Ours to *Virgil*'s Baths the Preference give,
" Here old decrepit Wretches find Relief.
" To Bruiſes, Sores, and ev'ry cold Diſeaſe,
" Apply'd, they never fail of quick Succeſs.
" Thus human Ills kind Nature does remove;
" Thus Nature's Kindneſs human Arts improve.

" They're

" They're apt to fancy brazen Stoves below,
" To which their conſtant Heat the Waters owe.
" Thus idle Tales deluded Minds poſſeſs,
" But what? We know that 'tis a Sulph'ry Place."

THE City now flouriſhing, *William Button*, the tenth Biſhop, augmented his Biſhoprick with the Manors of *Bicknaller*: So that by the Acquiſition of theſe new Manors to the other Eſtates of *Bath*, the City grew into ſuch Repute towards the latter End of the thirteenth Century, that in the 26th Year of the Reign of King *Edward* the firſt, A. D. 1298, it ſent Citizens to ſerve in Parliament; a Priviledge granted to it at the Inſtance of *Robert Burnel*, the eleventh Biſhop of *Bath*; who was firſt Treaſurer, then Lord Chancellor of *England*, and, on the King's claiming the Crown of *Scotland*, became his Spokeſman on that Occaſion upon the ſecond of *June*, in the Year 1291.

WILLIAM DE MARCHIA ſucceeding *Robert Burnel* in the Biſhoprick of *Bath*, as well as the high Office of Lord Treaſurer, he obtained a Grant from the King, in favour of his Abbey, of two Fairs, the one to be held in *Berton*, *i. e.* in the Meadow now called the *Ham*, the other at *Lyncomb*; and this appears to have been all the Augmentation that was made to the Poſſeſſions of the Abbey ſince the Time of *John of Tours*.

UPON the Death of *John de Drokensford*, the 14th Biſhop of *Bath*, on the 9th of *May* in the 3d Year of King *Edward* the third, A. D. 1330, the Iſſues of the Biſhoprick, for that Year, amounted to *L* 534. 6. 10½ excluſive of the Value of the Grain, of ſundry Kinds, growing on 489 8½ Acres of Land when the Biſhop died; the Weeding, Reaping and Gathering in of which coſt *L* 173. 0. 5; which demonſtrates a vaſt Increaſe in the Revenues of the Biſhoprick: And now the holy Brethren of the Abbey, ſeized with a Spirit of Induſtry, began to Increaſe the Revenues of their Houſe; for the Art of weaving Woolen Cloth was no ſooner brought into *England* than they encouraged and practiſed it at *Bath*, and from hence it was carried to *Briſtol* immediately after the Parliament had paſſed an Act, in the Year 1337, to encourage that Trade: The Shuttle, the chief Implement of which, was introduced by Prior , with the Arms of the Abbey, as an Ornament in the Front of the Abbey-Houſe, and there it ſtill remains, a Trophy of the Induſtry of the Monks of *Bath*.

IT

IT is very certain that King *Edward* the third granted the Corporation of *Bath* a Charter, but the Date I have not been able to come at, tho' by the beſt Account I can get it was in the Year 1361; and if my Information be right ſeveral Tenements were, by that Charter, made over to the Corporation, under the reſerved Rent of between 19 and 20 Shillings a Year to the Crown, for the Reparation of the Church of St. *Michael* without the North Gate; and for the Maintenance of the Poor of that Pariſh in particular, and of the City in general. The Rents accruing to the Pariſh by theſe Tenements in the Year 1374, amounted to no more than *L* 2. 14. 8. *per Annum*; but as the Leaſes were renewed, the Rents were increaſed; ſo that by the Year 1527, they amounted to *L* 11. 1. 8. and the Tenements were then thirty two in Number, of which fifteen were ſituated in *Waldcot*, and *Waldcot Street*, and were let for *L* 4. 18. 4; Eleven fronted *Broad Street*, the Rent of which amounted to *L* 4. 16. 8; Four ſtood in *Frog Lane*, and were let for *L* 1. 1. 2. and the other two were ſituated in *Stall Street*, the Rent of which having been *L* 0. 5. 6. made up the above Sum of *L* 11. 1. 8.

THAT part of the Income of theſe two and thirty Tenements, which was to be applied towards the Maintenance of the Poor, was laid out, for the moſt Part, upon the Bread, which in former Times was diſtributed to the People at the Church-Doors, during the Time of *Lent*, in large Loaves; but of late Years in ſmall Rolls: And in Honour of the Royal Donor *South Gate* was rebuilt, A. D. 1363; the King's Statue, in a ſitting Poſture, having been then placed in a Niche over the Middle of the Aperture, with a Statue of the Biſhop, as Lord Abbot of *Bath*, on one Side; and the Statue of the Prior, his Deputy, on the other Side.

AT the ſame time a Stone Bridge, with a Chapel and Gate upon it, was built over the River *Avon* to make a more convenient Communication between the City and *Lyncomb*, during Fair time, than by croſſing the River at the Ford juſt above it; this Work was immediately dedicated to Saint *Laurence*; and about the ſame time *John Boccace*, an *Italian* Writer, deſcribed the Origin of the hot Springs and City of *Bath*, with the Virtues of the Waters, in Words ſuppoſed to be ſpoken by King *Bladud*; and thus recited by Doctor *Guidott*, from ſome printed Copy of *Boccace*'s Works as tranſlated by *Daniel Lidgate*, Monk of St. *Edmundſbury*, in the Year 1432.

" Some ſay, I made the holeſom Baths at *Bathe*,
" And made, therefore, two burning Tuns of Braſs,
" And other twain ſeven Kinds of Salts, that have
" In them inclos'd; but theſe be made of Glaſs;
" With Sulphur fill'd, Wild-Fire emixt there was.
" And in four Wells thoſe Tuns ſo placed Heat, for aye
" The Water ſpringeth up before it paſs away.

" Which Waters Heat, and cleanſing perfect Power,
" With Vapours of the Sulphur, Salts, and Fire,
" Hath Virtue great to heal, and cleanſe, and ſcower
" The bathed Sores therein, that Health deſire.
" If of the Virtues more thou doſt require
" To know, I will recite what old Experience tells,
" In Cauſes cold, the noble Virtues of thoſe Wells.

" The Baths to ſoften Sinews Virtues have,
" And alſo for to cleanſe and ſcower the Skin;
" From Morphews white and black to heal and ſave;
" The Bodies freckled, faint, are bath'd therein,
" Scabs, Lepry, Sores are old, and feſter'd in
" The Scurf, Botch, Itch, Gout, Pox, ſwell'd Joints, and Humours fell,
" The Milt and Liver hard it heals, and Palſey well.

" I muſt confeſs, by learned Skill I found
" Theſe native Wells, whence Springs that Help for Men.
" But well thou know'ſt, there runs from under Ground
" Springs, Sweet, Salt, Cold, and Hot, even now as then,
" From Rock, Salt Peter, Allum, Gravel, Fen,
" From Sulphur, Iron, Lead, Gold, Silver, Braſs and Tin,
" Each Fountain takes the Force of Vein it coucheth in.

" Then whoſo knows by Nature's Work in theſe
" Of Metals or of Mines the Force to heal,
" May ſooner give his Judgment in Diſeaſe
" For curing by the Bath; and ſurer deal
" With ſickly People of the Publick Weal:
" And alſo find of Fountains Salt, or Hot, or Cold,
" And for to heal by them the Sick, with Honour be bold.

" The City eke of *Bathe* I founded there,
" Renowned far by Reaſon of the Wells:
" And many Monuments that Antient were,
" I placed there, Thou know'ſt the Story tells, *&c.*

About the ſame time alſo *John Harewell*, the 17th Biſhop of *Bath*, became a great Benefactor to his Church; and *Briſtol* rivaling *Bath* in the Woolen Trade, the *Briſtonians* not only ſet up a Fair on the Feaſt Day of St. *Calixte*, *i. e.* the 24th of *October*, the very Day on which the *Bathonians* held their Fair of *Berton*; but forbid all their Townſmen, upon certain Pains, to bring any Wares to the Fair of *Bath*; for which the Inhabitants, in the 50th Year of *Edward* the 3d, A. D. 1377, complained to Parliament, and prayed for Remedy againſt ſuch an Invaſion of their Rights and Privileges.

In the Year 1443 *Thomas Beckington* became the 23d Biſhop of *Bath*, and in the two and twenty Years that he enjoyed the See he layed out vaſt Sums of Money in adorning and improving the City with Buildings: Soon after his Death *Bath* gave the Title of Earl, to *Philebert de Chandew*, born in *Bretagne*, in *France*; that Honour having been conferred upon him by King *Henry* the Seventh, in the Year 1485: And *Oliver King* having been tranſlated from the See of *Exeter* to that of *Bath*, upon the 6th of *November*, 1495, that Prelate upon his coming to his new See to Inſtitute Prior *Bird* into his Office, who was thereunto elected on the 31ſt of *Auguſt*, 1499, had a Viſion or Dream, which cauſed him to reſolve to rebuild the Church of St. *Peter* in the moſt correct Manner, and with a Magnificence becoming the greateſt Prince; for which Work no one was better qualified, both in reſpect to Knowledge and Ability, than Biſhop *King*; he having been principal Secretary to *Edward* the fourth, *Edward* the fifth, and *Henry* the ſeventh, at a Time when the *Gothick* Architecture was arrived to its higheſt Perfection in *Britain*.

Of the Dream, or Viſion of Biſhop *King*, Sir *John Harrington* tells this Story, "The Biſhop, ſays he, having been "at *Bath*, imagined as he one Night lay meditating in Bed, "that he ſaw the Holy Trinity, with Angels aſcending and "deſcending by a Ladder; near to which there was a fair "*Olive* Tree, ſupporting a Crown: The Impreſſion was ſo "ſtrong, that the Biſhop thought he heard a Voice which "ſaid, Let an *Olive* eſtabliſh the Crown, and let a *King* re-"ſtore the Church. This had ſuch an Effect upon the "good Prelate, that he inſtantly formed a Deſign to rebuild "the Church of Saint *Peter*, ſet the Work immediately in "Hand, and, as Sir *John* concludes, cauſed his Viſion to be "repreſented on the Outſide of it, under the Title of *De "Surſum eſt*; it is from on high:"

The

THE Biſhop began by pulling down Part of the old Church; but he did not live to ſee the Work ſo begun perfected, tho' he purſued it with all the Vigilance in his Power, and declared his Diſregard to any extraordinary Expence, ſo that he could but ſee it finiſhed; for he died before the South and Weſt Parts of the Building were covered in; or even all the Walls were raiſed to their proper Height.

THE City having been almoſt maintained by making of Cloth ſince the Trade was firſt ſet up in it, that Buſineſs appears, by *Leland*, to have flouriſhed exceedingly about this time by the Induſtry of three eminent Clothiers, whoſe Names were *Style*, *Kent* and *Chapman*; and the Priors of *Bath* purſuing the Work of the Church, after the Biſhop's Deceaſe on the 24th of *January* 1502, they, in about thirty Years time, compleated it, though not in the elegant Manner it was intended by the Founder: Prior *Bird*, who firſt engaged in the Work, expended ſo much Money as impoveriſhed him, and made him die very poor; and *Leland* informs us, that his Succeſſor, Prior *Gibbs*, alias *Holeway*, ſpent a great Sum in perfecting the Fabrick; which he had ſcarcely done before he, with *John Pitt* Sub-Prior, *Thomas Bathe* Cannon, and fourteen others ſubſcribed to the Supremacy; this they did upon the 22d of *September* 1534; and upon the 27th of *January*, 1539, Prior *Holeway* diveſted himſelf of the whole Monaſtery, by a Surrender of it to the Crown; the King's Commiſſioners thereupon making the following Proviſion for the Maintenance of him, and the reſt of his Houſe, during their reſpective Lives.

"PENSYONS

" Aſſigned to the Prior and Bretherne of the late ſurrendred " Howſe of *Bathe*, by the Commyſſioners, to have each of " them half a Years Penſyon at *Lady-Day*, 1539, and ſo " half yearly."

" FURST, to *Will. Holeway* Prior, for his yerely Penſyon, " in Mone 80 *L.* more is appoynted to hym for his dwelling " Howſe, one Tenement ſett and lying in *Stubbs Strete* within " the South Gate of *Bath*, wherein one *Jeffry Stayner* " lately dwellyd, being of the yerelie Rent of 20 S. To " *John Pitt* Supprior, 9 *L.* To *Richard Griffith* Prior of " the Cell of *Dunſter*, *Thomas Bathe* Impotent, *Nicholas* " *Bathe*, B. D. 8 *L.* each; *Alyſaunder Bryſtow*, *John Beken-* " *ton*, *L* 6. 13. 4. each; *Richarde Lincolne*, *John Arleſton*, " 6 *L.* each; *Richard Gules*, *Thomas Worceter*, *Will. Clement*,

" *John Edger*, *Edward Edwey*, *Patricke Vertue*, *John Hu-*
" *mylyte*, *John Gabriell*, *Will. Bowachyn*, *John Benett*,
" *L* 5. 6. 8. each; *Thomas Powell*, 5 *L*. *John Pacyence*,
" *L* 4. 13. 4.

" Sign'd,

" *Thomas Crumwell.*
" *Jo. Tregonwell.*
" *Will. Petre.*"

AFTER this the annual Penſion of *Thomas Powell* was advanced to 6 *L*. and ſeveral others were admitted Penſioners, Mr. *Willis* giving us an Account of no leſs than eight that remained on the Liſt of the Convent, A. D. 1553, whoſe Names are not mentioned in the above Liſt, to wit, *Alexander Bull L* 6. 13. 4; *John Browne*, *John Bygge* 6 *L*. each; *John Style*, *Patrick Archer*, *Thomas Stylbond*, *John Bewſham L* 5. 6. 8. each; and *John Long L* 4. 13. 4. Our Author telling us likewiſe that the Prior had, beſides his Penſion, ſome Perquiſites out of the Revenues of the Baths.

THE King's Commiſſioners, after ſetling theſe Penſions, made an Offer of St. *Peter*'s Church to the Citizens of *Bath*, for 500 Marks; but they utterly refuſed it, upon an Apprehenſion, that if they bought it ſo cheap, they ſhould lie under the Imputation of cheating the King, and be deprived of their Bargain; whereupon, as Sir *John Harrington* writes in his Brief View of the State of the Church of *England*, certain Merchants bought all the Glaſs, Iron, Bells, and Lead of this Fabrick, and ſo left nothing but the Skeleton remaining. The Lead on the Roof was ſo thick that every ſuperficial Foot muſt have weighed 20 Pounds, ſince the whole was reckoned to amount to 480 Tun; the Value of which was 4800 *L*. for Pigg Lead was then worth 10 *L*. a Tun.

THE poor Remains of this Church, with all the other Buildings within the Site, Incloſure, Circuit, Compaſs and Precinct of the Monaſtery or Priory of *Bath*; and alſo part of the Lands belonging to it; together with ſuch Court Leets, View of Frankpledge, Aſſize or Eſſay of Bread, Wine and Beer, Knights Fee, Ward, Marriage, Eſcheats, Nets, Heriots, Fairs, Markets, Tolls, Cuſtoms, Commons, Free Warrens, Goods and Chattels, Waiſes, Strays, Profits, Commodities, Emoluments and Hereditaments whatſoever as the Abbots and Priors of the ſaid Monaſtery or Priory ever held or enjoyed, were ſold to *Humphry Colles*, Gentleman, by Patent,

Patent, bearing Date the 16th Day of *March*, A. D. 1542-3; the Year after which, an Act of Parliament paſſed for the Dean and Chapter of *Wells* to make one ſole Chapter for the Biſhop: And thus the City of *Bath* after its having been, for above two thouſand Years, a Place of Habitation for Men who devoted themſelves to the Service of Religion, began to fall into the Hands of the Laity, about four hundred and two Years after the Period of its Reſtoration, by *Robert*, the ſecond Biſhop after *John of Tours*, *William Knight* then ſitting in the Epiſcopal Chair, as the thirtieth Biſhop that enjoyed the See of *Bath*.

Sir *William Dugdale* aſſures us in his *Monaſticon Anglicanum*, that the Value of the Abbey of *Bath*, at the Time of its Diſſolution, was *L* 617. 2. 3. a Year; and that the Value of the Hoſpital of St. *John* the *Baptiſt* amounted to *L* 22. 16. 9½ *per Annum*: To which if we add the Income of the Biſhoprick, reckoned worth 1843 *L*. a Year, the whole will amount to *L* 2483. 19. 0₂ *per Annum*.

Just before the Diſſolution of Monaſteries, King *Henry* the Eighth, created *John Bourchier*, *Lord-Fitz-Warin*, Earl of *Bath*, by Letters Patent bearing Date at *Weſtminſter*, *July* 9th 1536; who dying three Years after, was ſucceeded by *John* his Son, and he died in the third Year of Queen *Elizabeth*, A. D. 1561: The Title next deſcended to his Son *John*, *Lord-Fitz-Warin*; and then to his Iſſue, *William*; who dying *July* 12th 1623, was ſucceeded in Honour and Eſtate by *Edward*, his only Son then living; but he having no Male Iſſue that ſurvived him, the Title, upon his Death, came to Sir *Henry Bourchier*, as Son to Sir *George Bourchier* (who was the third Son of *John*, *Lord-Fitz-Warin*, the ſecond Earl of *Bath* of that Name) and he dying without Iſſue on the 15th of *Auguſt*, A. D. 1654, the Title became Extinct in that Family, and lay Vacant 'till the Reſtoration of King *Charles* the ſecond.

CHAP. X.

Of the Additional Works to BATH, between the Removal of the Epiſcopal See to WELLS and Veſting the City in the Hands of the Laity.

NOTHING ſeems more probable than that ſome of the Gymnaſtick Exerciſes attended the Uſage of the hot Waters in every Age, downward, from the Time that the Baths

Baths were reſtored under *Agricola*'s Government; even when the Monaſtery was diſſolved, a Tennis Court continued, for Ages, on the Eaſt Side of the Area of the *King*'s Bath; and this Court is marked with the Letter L in Doctor *Jones*'s View of the City: It was ſeven and twenty Feet broad in the Clear, by eighty one Feet in Length; and part of it ſtill remains within nine Feet of the Rails of the Bath.

SHOULD my Information be true, this and the two other natural Baths of the City were under the Care and Management of a Bath Keeper at the time of the Diſſolution of the Monaſtery; and the chief Profits of the hot Waters aroſe from the Tennis Players bathing themſelves in the *King*'s Bath; for whoſe Uſe there was a Door on the Weſt Side of the Court that opened into the Slip at the North Eaſt Corner of the Bath: But upon the Death of Prior *Gibbs*, the Corporation of the City became Leſſees of the Baths under a ſmall Annual Rent; and when they took Poſſeſſion of them, they were diveſted of all manner of publick Conveniences, as the State of thoſe Baths recorded by *Leland*, in the ſecond Volume of his *Itinerary*, ſufficiently demonſtrates.

"THE Hot and *Croſs* Baths, ſays our Author, are ſituated "in the Middle of a little Street; they are common to poor "People; and the latter is much frequented for its Tempe- "rature and Pleaſantneſs, by ſuch as are diſeaſed with the "Leproſy, Pokkes, Scabs, and great aching Pains: It takes "its Name from the Croſs ſtanding in the Middle of it, and "it has eleven or twelve Arches of Stone in the Sides, for "Men to ſtand under in time of Rain; but the hot Bath "hath but ſeven of the like Arches, and is leſs in Compaſs "within the Wall than the other. As for the *King's* Bath, "it is very fair and large, and Gentlemen reſort to it: It "ſtands in an Area encompaſſed with an high Stone Wall; "the Brim of the Bath is ſurrounded with a little Wall; "two and thirty Arches appear in the Walls of the Ciſtern "for Men and Women to ſtand ſeparately in; and in all "the three Baths a Man may evidently ſee how the Water "bubbleth up from the Springs."

AT every Angle of the *King's* Bath and *Croſs* Bath, there was a Place, in *Leland*'s time, to enter the Water; and it conſiſted of a ſmall Flight of Steps, with a little Cell at the Head of them: Each Place went under the pittyful Name of a Slip, as the Remnant or Branch of one of the antient Conveniencies, marked with the Letter A, Plate N° 8, 9, for entering

entering and re-entering a Bath; and of theſe Slips there ſeems to have been one, and only one at each End of the hot Bath.

THE Site of the Priory when ſold to Mr. *Colles*, as above, extended to the very Wall that made the South Side of the *King*'s Bath; bounding, at the ſame time, to the Eaſt, the Area in which that Bath ſtood: This Area was likewiſe bounded to the North with a Yard belonging to *Stall's* Church; to the Weſt with the Houſes on the Eaſt Side of *Stall Street*; and a Paſſage of nine Feet in Breadth on the North, Eaſt, and Weſt Sides of the Ciſtern was every Inch of Land that remained to the *King*'s Bath, for its publick Accommodation, when the Baths came into the Hands of the City!

KING *Edward* the Sixth having by a Patent bearing Date the 12th Day of *July*, 1552, Granted to the Corporation ſuch Lands and Tenements within the City, and its Suburbs, as formerly belong'd to the Priory, and were then in the Poſſeſſion of the Crown, for the Maintenance of ten poor aged People, and for the Inſtruction of the Youth of the City, by a proper Maſter, in the *Latin* Tongue; the Patentees forthwith turned ſome Rooms over Weſt Gate into a School-Houſe, and then began a new Structure for the ſame Purpoſe, together with Apartments for the ten poor People to be maintained by them: This Work was compleated in the Beginning of Queen *Mary*'s Reign, and, in Complement to her, the Building was named Saint *Catherine*'s Hoſpital, after the Name of her Mother: But, at the ſame time, the Corporation ordered the poor People to wear ſable Garments, as a publick Mark of Lamentation for the Loſs of the Royal Founder of the Charity, in the Flower of his Youth.

THE Site of the Priory coming to the Poſſeſſion of *Edmonde Colthurſte*, Eſq; upon the Death of his Father the Beginning of the Year 1560, that Gentleman immediately after made the City a Preſent of the Carcaſs of Saint *Peter*'s Church, with the Ground upon the Eaſt, Weſt, and North Parts of it: And the Woolen Manufacture ſtill flouriſhing in the City, the Baths lay neglected; ſo that Doctor *William Turner*, Dean of *Wells*, and chief Phyſician to King *Edward* the Sixth, compoſing a Book of the Baths of *England*, *Germany* and *Italy*, during the time of his Baniſhment under Queen *Mary*, for his ſtrong Attachment to the reformed Religion, he therein inſinuates to us that the Baths of *Bath* were in very little Eſteem; even in leſs than thoſe of *Buxton* in *Derbyſhire*;

and

and People of Fortune that required the Uſe of hot Medicinal Waters went to Foreign Baths for it;

" How many uſe to Bathes abrode
" Far hence with Coſt to range,
" Whereby they may their lothſome Lims
" To helthful Members change,"

are the Words of *Thomas Lupton*, a Poet of that Age: But by Doctor *Turner*'s giving the Baths of *Bath* the Priority, even to the Baths of *Germany* and *Italy*, the *Britiſh* Subjects, upon the Publication of his Book in the Year 1562, began to frequent their own hot Fountains, and our Baths thereupon got into ſuch Reputation, that the *Croſs* Bath was ſoon reſerved for the better Sort of People; the hot Bath, called ſometimes the Common Bath, ſometimes the Long Bath, having been the only Ciſtern that remained for common Uſe, when the celebrated Antiquary Mr. *Lombarde* was collecting his Notes in the City, for his Topographical and Hiſtorical Dictionary of *England*.

IMMEDIATELY after this, the hot Bath was reſcued from the common People; but, at the ſame time, a new Ciſtern was made on the Weſt Side of that Bath to receive the overflowing Water of it, and to ſerve as a Bath for the Uſe of the lame and diſeaſed poor People that had been expulſed from the *Croſs* and hot Baths: This Ciſtern is about ten Feet in Length from North to South, by eight Feet in Breadth from Eaſt to Weſt; it took the Name of the *Leper*'s Bath; and it was accommodated with a ſmall Room for the Bathers to ſtrip and dreſs themſelves in, which in Proceſs of Time was called the *Leper*'s Hoſpital.

THIS Bath and Room ſeems to have been preceded by a Houſe erected in the Year 1568, on the North Side of Weſt Gate, for the Uſe of the Poor who were to be relieved by the Corporation of the City out of the Church Lands: And Doctor *Jorden* aſſures us, that Sir *Edward Carne*, Embaſſador from Queen *Elizabeth* to Pope *Julius* the third, and *Paul* the fourth, having been at *Rome* about the Year 1570, when *Andreas Baccius* was writing his elaborate Work, intitled *De Thermis*, he gave that Author the ſhort Account of our Baths which he inſerted in his Book.

THUS the hot Waters of *Bath* began to be celebrated abroad in the Writings of the Learned; and in the Year 1572 Doctor *John Jones* began to celebrate them at home, by his Treatiſe entitled, *The Bathes of Bathes Ayde:* This he

publiſhed immediately after Mr. *Peter Chapman*, the eldeſt Son of the Clothier of that Name, ſpoken of by *Leland*, as above, had ſo far repaired the Eaſt End of the North Iſle of St. *Peter*'s Church, as to ſecure it from the Inclemency of the Weather; and while Weſt Gate was rebuilding: And the Year after that Queen *Elizabeth*, conſolidating the Churches of *Bath* into one Cure, veſted the Preſentation to them, and to S. *John*'s Hoſpital, in the Corporation of the City: She likewiſe granted the Citizens a ſeven Years Brief to raiſe Money to reſtore St. *Peter*'s Church, and to rebuild St. *John*'s Hoſpital; and while the Work was carrying on, and the Citizens were induſtriouſly purſuing their Trade in the Woolen Manufacture, Sir *Thomas White* named *Bath* as one Place that ſhould be intitled to a yearly Donation of 104 *L.* which commenced, A. D. 1577, in favour of four and twenty Towns that are to take their Turns for ever as they ſtand in the Liſt: This Money is to be lent to the Artificers of ſuch Places, without Intereſt, to enable them to ſet up, or carry on their Trades; and the firſt Payment to the Corporation of *Bath* was made in the Year 1595; the ſecond A. D. 1619; and the ſubſequent Payments fell in the Years 1646, 1670, 1694, 1718 and 1742: So that the Chamber is now in the Poſſeſſion of 728 *L.* for this Charity; ſince the Money is not to be lent without ſufficient Security to preſerve the Capital for the Benefit of Poſterity.

THE Money collected by the ſeven Years Brief, at leaſt what was paid into the Hands of the Citizens, was not any thing near ſufficient, after rebuilding the Hoſpital, to compleat the Church, the whole Sum having been expended in a Timber Roof, covered with blue Corniſh Slate, over the Eaſt, the North, and ſome of the South Part of the Fabrick; and in roofing and flooring the Tower; tho' "the reſt might have "been finiſhed with the Money that was gathered, if the "Avarice of ſome Perſons, ſays Mr. *Camden*, had not led "them to convert it to other Uſes, and made them envy "the City the Glory of a finiſhed Piece of Work."

HOWEVER, when the Church was ſo far perfected as the Money ariſing by the Brief would go, *Thomas* Earl of *Suſſex*, Lord Chamberlain to Queen *Elizabeth*, ſet a glorious Example to the Nobility and Gentry of the Nation, who had found, or ſhould receive Benefit by the hot Waters, of each Perſon's doing ſomething towards compleating the Building: He began by glazing the uppermoſt Windows on the North Side of the

Choir; and was followed by *Walter Callcut* of *Williamſcote* in *Oxfordſhire*, Gent. who gave the Sum of 10 *L.* towards glazing the oppoſite Windows in that part of the Church: But the Earl of *Suſſex* dying ſoon after, the Example ſet by that noble Peer ſubſided; and the Work ſtopping with his Death in the Year 1584, it was not reſumed till after the *Spaniſh* Invaſion was over; and then *William* Lord *Burleigh*, Lord High Treaſurer to Queen *Elizabeth*, and *Thomas Bellot*, Eſq; Steward of her Houſhold, revived it.

BATHING in the hot Waters was the principal Uſe that was made of them at the Beginning of the Reign of Queen *Elizabeth*; at which time they were drank by a few whoſe Diſeaſes required them inwardly; and thoſe People were ſupplied with Water laded out of the full Ciſterns early in the Morning, after the Baths were clean, and before the Bathers went into them; Doctor *Jones* laying it down as a Rule, in his *Bathes of Bathes Ayde*, that Patients, immediately after drinking the Water, ſhould walk gently, a few Paces, in a temperate Air: He alſo laid it down as a Rule that Bathers ſhould approach the hotteſt Part of the Bath by little and little; and directed that they ſhould inſtantly riſe out of the Water upon the leaſt Symptoms of fainting.

AFTER the Doctors, *Turner* and *Jones*, had thus uſed their Endeavours to give Reputation to the hot Mineral Waters of *Bath*; the Court of *France* began to reſtore the Baths of *Bourbon l'Anci*; *Henry* the third, of that Kingdom, ſending thither his chief Architect, the Comptroller of his Buildings, and his head Phyſician to direct, and ſuperintend the Works; and his Queen, *Louiſa* of *Lorrain*, repairing, at her own Expence, one of the Fountains, called afterwards the *Queen's* Bath, in Honour of her.

THESE Baths are ſuppoſed to have been magnificent Works of the *Romans*, who, as *Morery* takes notice, knowing the Uſefulneſs of the Waters ſpared nothing to beautify them; but by the unlucky Events of Time they fell, and lay buried in their own Ruins. The bathing Ciſterns are five in Number, and are filled with Water, by different Channels, from ten Fountains, ſeven of hot Water and three of Cold; by which Means the Baths are warmed and tempered to what Degree of Heat is required. The ten Fountains are incloſed in a Court of 180 Feet in Length; and the Royal Bath, of a round Figure, joins on to the North Side of it: Three of the other Baths are built in a long Square; and the fifth Bath is ſituated

ſituated by the Side of it. All theſe Baths and Fountains, with their Pavements, are compoſed of white and grey Marble; and while the Walls of the whole Work were faced with the ſame kind of Stone, of different Colours, the Statues that adorned the Baths were made of that which was perfectly White.

WHILE the Reſtoration of theſe Works were in Hand, by the Order of *Henry* the third of *France*, Queen *Elizabeth* ſeems to have been no leſs deſirous of reſtoring the publick Works of *Bath*; and for that End ſhe, beſides confirming the Leaſe of the Baths to the Corporation, made that Body of Citizens, and their Succeſſors, perpetual Guardians of the City and hot Waters, by a Charter bearing Date the 4th of *September*, A. D. 1590, wherein *William Sherſton* is declared the firſt Mayor; and he having then rented *Berton* Farm, in the Pariſh of *Waldcot*, of the above-mentioned *Edmonde Colthurſte*, juſt before he ſold it to Sir *George Snigg*, *Berton* Houſe was the firſt that was honoured with the new Regalia of the City; and, by the Artifices of Mr. *Sherſton*, the whole Farm was included in the Perambulation which the Citizens were then impowered, for the time to come, to make: The Site of the Priory was taken into the ſame Perambulation; and the Court of Record as well as Court Leet, then granted to the Corporation, were extended over the Precincts of the diſſolved Monaſtery, notwithſtanding the Rights and Privileges of that Houſe had been ſold to Mr. *Colles* by King *Henry* the Eighth, in the Year 1542, as above.

THUS the City fell intirely into the Hands of the Laity; its Bounds were artfully extended into the Hundred of *Bathforum*, as well as over the Precincts of the diſſolved Priory; and the private Intereſt of the whole Body of Citizens became materially concerned in promoting the publick Works of the Place; the Baths eſpecially, as the hot Waters were every Day gaining Reputation, and their Uſes increaſing, as well as the Trade in the Woolen Manufacture; by which, and the great Reſort of Strangers, Mr. *Camden* declares the City to have been a flouriſhing Place about the time that it fell into the Hands of the Lay Inhabitants.

THE Royal Grants that were made to the City between the Years 1552 and 1590, were obtained by the Intereſt of the above-mentioned *Peter Chapman*, who was born, A. D. 1506; and entering into the military Service of King *Henry* the Eighth, he was of the Re-inforcement which that Monarch

ſent to *Calais*, the latter End of the Year 1540: After this Mr. *Chapman* ſerved at the Siege of *Boulogne*, which was inveſted the 26th of *July* 1544; and there remained till the King's Death: He was then relieved; but continued in the Army during the Reign of *Edward* the Sixth, of *Philip* and *Mary*, and within a Year of the Death of Queen *Elizabeth*; in whoſe Reign he was ſent to *Tilbury* Camp, under the Command of the Earl of *Leiceſter*, when the Queen was guarding againſt the *Spaniſh Armado*.

To that Camp Mr. *Chapman*, under the Rank of a Sergeant Major, or Major of a Brigade, bravely led eight hundred veteran ſoldiers when he himſelf was in the 82d Year of his Age, and in the Enjoyment of an affluent Fortune acquired, for the moſt part, by his Father in the Practice of the clothing Trade; the gallant Behaviour of this old experienced Soldier, in his military Atchievements, gaining him very little beſides an Addition to his Coat of Arms of a Canton of the ſecond, with an armed Hand, holding a broken Lance, with a Wreath upon it, for a Creſt: And with this he was ſatisfied, ſince his publick Services had procured his native Place ſuch Advantages as muſt tranſmit his Name down to the lateſt Poſterity.

He had two Sons, *William* and *Richard*; the latter dying on *May Day*, 1572, was buried in the Iſle on the North Side the Choir of St. *Peter*'s Church, which then took the Name of *Chapman*'s Iſle, and ſtill retains it; *William* was buried in the ſame Place on the 7th of *November* 1586, and leaving two Sons, *William*, born A. D. 1571, and *George*, born A. D. 1576, the former ſurvived his Father about 61 Years, he dying on the 16th of *June* 1647; but the latter departing earlier, and on the 22d of *July* 1644, left two Sons, *Simon* and *Robert*: The firſt, inheriting the military Principles of his great Grandfather, ſerved his Country as a Captain of Horſe; but the ſecond was educated in the Buſineſs of a Surgeon and Apothecary; he was born A. D. 1623; and, taking up his Abode in *Bath*, he ſerved the Office of Mayor of the City in the Years 1668, 1678, and 1689.

The Memoirs of *Bath*, preſerved in this Family, fell into the Hands of Alderman *Robert Chapman*, memorable in the City for the uncommon Favours which King *James* the ſecond beſtowed upon him for his Care of the Queen, as her Apothecary, during her Courſe of Bathing in the Year 1687: And this eminent Man, in his Profeſſion, dying on the 20th of

of *March*, A. D. 1700-1, the Male Line of the Elder Branch of the *Chapman*'s Family thereby became Extinct: But before his Death the Memoirs, preſerved in it, were copied by one from whom I had great Part of what I have already, or may hereafter inſert in this Eſſay, concerning the Hiſtory of *Bath*, from the End of the fourteenth Century to my own Time.

CHAP. XI.

Of the Additional Works to BATH, between Veſting the City in the Hands of the Laity and the Election of its preſent Titular King.

THE poor Shift that was made in Doctor *Jones*'s time to ſupply Drinkers, before People went into the Bath, gave Riſe to an Invention to come at the Water, at any Hour of the Day, pure as it aroſe out of the Bowels of the Earth, and entirely ſeparated from the Water of the Bath: This was a Conduit placed over one part of the Spring in the *King*'s Bath; and the Machine appears in *Speed*'s Draught of that Ciſtern, printed A. D. 1610; Doctor *Johnſon* copied it in the Year 1634; and Doctor *Peirce* gives us the following Deſcription of it, in his *Bath Memoirs*, Page 255.

"IT was, ſays he, a pyramidal Stone, hollow in the Mid-
"dle, artificially placed over one of the largeſt Springs, on
"the South Eaſt Part of that Wooden Conveniency, now
"ſtanding in the *King*'s Bath, and was taken away to make
"Room for that Structure. A ſquare Wall was made about
"this Spring, the Hollow of which was about eighteen Inches
"Diameter, and near upon the ſame Depth. The top Stone
"had a Mortice proportionate to the Tennon of the pyra-
"midal Stone which went in, and held ſo cloſe, that none of
"the extraneous Water could get into its Hollow; and the
"Strength of the Spring was ſo great, that it forced itſelf
"up through the Cavity of the pyramidal Stone, which was
"a Foot and more above the Water, when the Bath was at
"fulleſt. This Water diſcharged itſelf at a Copper Spout,
"about three Inches above the higheſt Water Mark, and to
"this Spout ſome ſet their Mouths and drank, while others
"put Cups and received the Water ſincere from the
"Spring."

THIS Conduit was erected ſoon after the Date of the Charter of A. D. 1590; and as an early Inſtance that the Property

Property of the hot Waters were, by that Charter, no further veſted in the Corporation of the City, than as Guardians of them for the Uſe of the Publick, an Act of Parliament received the Royal Aſſent in the Year 1597, giving the diſeaſed impotent poor People of *England* a Right to the free Uſe of the Baths of *Bath*; and impowering the Juſtices of the Peace, in the ſeveral Counties, not only to Licence them to travel to the healing Fountains for their Cure; but to limit the Money which they ſhould carry with them to defray their Charges.

This Act was continued by two other Acts paſſed in the firſt Year of the Reign of King *James* the Firſt; by a third Act made in the third Year of the Reign of King *Charles* the Firſt; and by a fourth Act paſſed in the ſixteenth Year of the ſame King, which expired and became extinct in the twelfth Year of the Reign of Queen *Anne*, A. D. 1714: And two Years after that a new Proviſion for the Poor took its Riſe in the General Hoſpital lately built in the City.

It was about the time of the Commencement of this Law, that the two great Officers of Queen *Elizabeth*'s Court, the Lord High Treaſurer, and the Steward of the Houſhold, reſumed the Work of St. *Peter*'s Church; and for the Benefit of ſuch poor People as the Legiſlature had given the free Uſe of the Baths and hot Waters of the City, Mr. *Bellot* purchaſed a Piece of the Priory Land, joining on to the South Side of the *King*'s Bath, and made a Ciſtern by the Side of that Bath for thoſe People to bathe in a temperate Water. The Ciſtern thus made received the overflowing Water of the *King*'s Bath, and taking the Name of the *New Bath*, retained it till the Year 1615, when it was joined to the *King*'s Bath by the Means of an Aperture in the Partition between the two Ciſterns; and then it was dignified with the Title of the *Queen*'s Bath on this remarkable Occaſion.

As *Anne*, the Queen of King *James* the Firſt, was one Day bathing in the *King*'s Bath, there aroſe from the Bottom of the Ciſtern, juſt by the Side of her Majeſty, a Flame of Fire, like a Candle, which had no ſooner aſcended to the Top of the Water than it ſpread itſelf upon the Surface into a large Circle of Light, and then became Extinct: This ſo frighted the Queen that notwithſtanding the Phyſicians aſſured her the Light proceeded from a natural Cauſe, yet ſhe would bathe no more in the *King*'s Bath, but betook herſelf to the *New* Bath, where there were no Springs to cauſe the like Phænomena; and from thence the Ciſtern was called the

Queen's

Queen's Bath; it was ſoon enlarged; and the Citizens erecting a Tower or Croſs in the Middle of it, in Honour of the Queen, finiſhed it at the Top with the Figure of the Crown of *England* over a Globe, on which was wrote in Letters of Gold,

ANNA REGINA SACRUM.

WHILE the Work of the *New* Bath was in Hand a large Pond was made in a Garden upon the South Side of Saint *James*'s Church to receive the waſte Water of the *King*'s Bath; and this was for ſome time uſed as a Bath for Horſes, and called the *Horſe* Bath.

MR. *Bellot* had no ſooner began the *New* Bath, than he founded and built an Hoſpital for the Entertainment of twelve of the moſt indigent Men that ſhould be licenſed to come to the City, allowing every Man a Room in it, during the Months of *April*, *May*, and *September*, with four Pence a Day in Money: And that the poor People of *England*, thus far provided for, might not be deſtitute of proper Inſtructions how to uſe the Waters on their coming to *Bath*, Dame *Elizabeth* Viſcounteſs *Scudamore*, in the Year 1632, ſettled a Salary on a Phyſician to be elected Yearly, on the 15th of *April*, by the Mayor and Aldermen of the City, to aſſiſt them with his beſt Advice, without any Fee or Reward from them; and a Braſs Plate was, and ſtill remains fixed againſt the Wall of a Houſe on the Weſt Side of the *Queen*'s Bath, with an Inſcription engraved upon it, to advertiſe the Publick of that Proviſion.

THE making of this Bath was ſucceeded by the rebuilding of the *Croſs* and hot Baths; and in the Execution of the Work the Arches for Shelter in the new Walls of the Ciſterns were altered from Oven-like-Niches to ſquare Receſſes: And at the ſame time that the *Croſs* Bath was rebuilt, a large Houſe was erected on the North Side of it for the private Accommodation of the Bathers in it; and this was finiſhed, A. D. 1602. Doctor *John Sherwood*, renting the Abbey-Houſe, made a Communication between that Structure and the *King*'s Bath, for the private Uſe of his Patients and Lodgers, particularly Queen *Anne*, from whom the Slip at the North Eaſt Corner of the Bath took the Name of the *Queen*'s Slip, in the Year 1615; and three Years after that a Houſe was rebuilt and enlarged on the Weſt Side of the *Queen*'s Bath for the private Uſe of ſuch as ſhould bathe in that

that Ciſtern; in the Battlements of which Houſe the Letters of the Inſcription on the Croſs in the Middle of the Bath ſupplied the Place of Balluſters, or other Ornaments in the Dado, where they continued for almoſt 120 Years.

THE Zeal of People of Rank and Fortune in the Reign of Queen *Elizabeth* for the Intereſt of their Country, by reſtoring the publick Works of *Bath*, and extending the Uſes of the hot Waters to prevent the *Britiſh* Subjects from flying abroad to the like medicinal Fountains, at the Hazard of their Lives in croſſing the Seas, and at a great Expence, to the Impoveriſhment of the Kingdom, and to the Enrichment of other Nations, ſtirred up *Henry* the *Great* of *France* to purſue the Works of *Bourbon*, begun by his Predeceſſor; the King, in the Year 1602, committing the Care of it to Mr. *Beaulieu*, his Secretary of State; and ſix Years after that Mr. *Deſcures* had the Conduct of the Work veſted in him; who, in the Year 1609, diſcovered the ſeventh hot Fountain of the Place, and that which now bears the Name of *Deſcures*.

WHEN the Work of Saint *Peter*'s Church at *Bath* was reſumed by my Lord *Burleigh*, and Mr. *Bellot*, they began with compleating the Choir ſo as to make it fit for Divine Service to be performed therein; and for that End, after ſeparating it from the other parts of the Church, with proper Partitions, they fitted it up with Seats, Galleries, Pulpit, and Font; Mr. *Bellot*, at his own Expence of 60 *L.* repairing and glazing the great Window at the Eaſt End of the Church, and giving a handſome Sum towards the Ornaments and other Neceſſaries for Divine Service; previous to the Performance whereof, if I am righly informed, the Church was conſecrated and dedicated to the Names of Saint *Peter* and Saint *Paul*.

MR. *Bellot* gave the further Sum of 200 *L.* towards compleating the South Wing, which ſeems to have been left low to join a Cloiſter to it; and after paving the Floor of the Nave of the Church from North to South, he preſented the Citizens with 30 *L.* towards the Purchaſe of a Bell, which they, after a general Collection among themſelves and Strangers, bought at *Cainſham*: The Prime Coſt of this Bell was 80 *L.* and the new caſting it came to 27 *L.* more; the Collection for it was begun in *Stall*'s Pariſh, and therein *William Ford* and *George Gibbs* gathered 10 *L.* *John Baker* collected in St. *Mary*'s Pariſh 11 *L.* *John Sherſton* gathered in Saint *James*'s Pariſh 12 *L.* the Pariſhioners of St. *Michael* without the City

Gate gave *L* 8. 18. 2; and the Benefactions of Strangers amounted to about 40 *L.* more.

Mr. *Bellot*'s Benefaction towards compleating the South Wing was followed by another from Doctor *William Powell*, Arch-Deacon of *Bath*, who, on the 25th of *May* 1603, gave the Sum of 10 *L.* towards that Work, and four Years after he contributed 7 *L.* more; *Walter Chapman*, *Thomas Wiat*, and *Peter Sherſton*, all Inhabitants of the City, gave and collected towards the ſame Work, in the Autumn of the Year 1603, the Sum of *L* 44. 8. 0; *Edward Horton* of the ſame City, Eſq; gave 6 *L.* and by his Will left 50 *L.* more; *John Still*, D. D. Biſhop of *Bath* and *Wells*, gave 20 *L.* Sir *William Paſton* of *Norfolk*, Knt. coming to *Bath* in the Year 1604, gave 100 *L.* for which his Arms were ſet up in the great Window at the End of the North Wing; and Mr. *Daniel Walters* of the ſame County, with divers others, gave ſuch conſiderable Sums, that the Benefactions together amounted to *L* 514. 14. 0.

To this we may add 12 *L.* paid by Alderman *Rowland Backhouſe* of *London*, as the Legacy of Mr. *Bartholomew Barns* of the ſame City; who had ſuch a ſtrong Idea that Contributions would be raiſed to finiſh the whole Church, that he ordered his Body to be richly entombed in it: This Confidence Sir *John Harrington* much admired, and very much commended, in his Epiſtle to Prince *Henry*, as it ſhews the Ideas of a Man of Buſineſs, to whom no laudable Deſign, to be accompliſhed by Induſtry, can appear inſurmountable. Alderman *William Sherſton*, eight times Mayor of *Bath*, and ſerving that Office the firſt under Queen *Elizabeth*'s Charter, had no leſs an Idea than Mr. *Barns* that the Church would in time be perfected; and therefore he bequeathed to the Work the Sum of 100 *L.* to be paid by 40 Shillings yearly, for fifty Years, out of the Parſonage of *Lyncomb*.

The South Wing of the Church having been raiſed up with the Benefactions, as above, *Edward* Earl of *Worceſter* gave the further Sum of 20 *L.* to compleat and beautify the arched Cieling of it: The Citizens of *Bath*, at their own Charge, arched the Cieling under the Tower; after which, with the Help of ſome Friends, they not only repaired and beautified the arched Cieling of the North Wing, but the Cieling of the Choir.

The Iſle on the South Side of the Choir was paved at the ſole Charge of *Francis Allen*, an eminent Clothier of the City;

and *Thomas Power*, Mayor of *Bath*, contributing by his last Will 10 *L.* towards the Repairs of this Isle; *Nicholas Hide*, Esq; Recorder of the City, giving 5 *L.* *Thomas Leyson*, one of the Physicians, bequeathing 3 *L.* and the Widow *Gold* of *Dorchester*, giving 5 *L*; these Sums together amounted to 23 *L*; and the whole was expended in repairing part of the arched Cieling; in new building the Wall at the East End; and in making the Door and Window therein: And the other part of the arched Cieling was repaired and beautified at the only Cost of one *Hugh Bagley*, a famous Bone Setter, and at that time an Inhabitant of the City.

THE arched Cieling of the Isle, on the North Side of the Choir, and then bearing the Name of *Chapman*'s Isle, was repaired and beautified at the Cost of *Miles Jackson* of *Combhay*, in the County of *Somerset*, Esq; *Jeffery Flower* of *Philips Norton*, Gent. expended *L* 22. 10. 0. in erecting a Wall at the East End of this Isle, and in making a Door and Window therein; and the above *Francis Allen* bequeathed 10 *L.* to be employed in building two Buttresses on the Outside of that Wall, to make the North Corner of the East Front of the Church uniform with the South Corner, which was accordingly done in the Year 1616: The Lady *Elizabeth Boothe*, an Inhabitant of *Bath*, paved the greatest Part of the Floor of this Isle; and what she left undone was compleated by three Seafaring Men, whose Names were *Richard Stanley*, *John Smith*, and *Ellis Wood*.

WE now come to the West End of the Church; and this part of the Building having been open and uncovered in the Year 1609, Doctor *James Montague*, Bishop of *Bath* and *Wells*, afterwards Bishop of *Winchester*, one of the Lords of his Majesty's Privy Council, and Prelate of the most noble Order of the Garter, was moved in that Year to give the Sum of 1000 *L.* towards covering it; *Francis* Earl of *Rutland* gave 20 *L.* more; and *William* Lord *Compton*, afterwards Earl of *Northampton*, added 40 *L.* to these Benefactions; with which three Sums, twenty Trees given by *Gilbert* Earl of *Shrewsbury*, and fifty Tuns of Timber presented by *Thomas* Earl of *Suffolk*, the same was compleatly roofed. Then the Bishop gave the paved Floor of the Nave, which cost him *L* 43. 6. 8. after that he set up a Stone Pulpit, at the Expence of 32 *L.* and upwards, and in the last Place he expended 4 *L.* in cutting the Words, *Domus Mea*, over the North Window, and *Domus Orationis* over the South Window,

at

at the Weſt End of the Church, and in gilding the Letters with Gold.

THE Iſle on the North Side the Nave was paved by the Contributions of *John Webb* of *Swineſwick*, Gentleman; *Richard Davis* Rector of the ſame Place; *Thomas Cox* of *Corſton*, Gentleman; *John Attwood* one of the Aldermen of *Bath*; Mrs. *Margaret Mannering*; and Lady *Boothe*. The whole Expence of this Work is not mentioned; but Mr. *Webb*'s Benefaction towards it was 10 *L*. The Iſle on the South Side of the Nave was paved by the Contributions of *John Kerry* of *Weſton*, Eſq; Sir *Auguſtine Nichols*, Knt. one of the Judges of the Common Pleas; and *John Taylor* Vicar of *Cold Aſton*: The Work came to *L* 16. 2. 0. of which Mr. *Kerry* gave 10 *L*. and the other gentlemen gave between them the remaining *L* 6. 2. 0.

THE Stair Caſes at the Weſt End of the Church were covered and pinacled by three worthy Benefactors; that next the North was done by Mrs. *Oldfield* of *London*, and coſt her, beſides Stone and Carriage, 20 *L*. that next the South was done by Sir *Francis Jones*, Knt. Alderman of *London*, and *Henry Southworth* of *Wells*, Eſq; at the Expence of *L* 31. 10. 0. of which the former paid 22 *L*.

THE Stair Caſes at the Eaſt End of the Church were compleated like thoſe at the Weſt End by the Bounty of Sir *Hardwick Heale* of *Wenbury*, in *Dorſetſhire*, Knt. *Edward Rogers* of *Cannington*, in *Somerſetſhire*, Eſq; and Sir *John Hipeſly* of *Maſſon*, in the ſame County, Knt. This laſt Gentleman, at the Expence of 30 *L*. finiſhed the Stair Caſe next the South; and the two former, at their joint Charge of 30 *L*. perfected the Stair Caſe next the North.

SIR *Henry Montague*, Knt. Lord Chief Juſtice of the *King's Bench*, and Brother to the noble Biſhop, as above, laid out 40 *L*. in beautifying the great Doors at the Weſt End of the Church; and *John Hall* of *Bradford*, Eſq; having given a Piece of Ground for a Veſtry to this Structure, Sir *Nicholas Salterns* of *London*, Knt. gave the Sum of *L* 47. 9. 4. to build and finiſh the ſame; wherein there is a ſmall Collection of Books began by Dr. *Arthur Lake*, Biſhop of *Bath* and *Wells*; and continued by *Richard Lowe* of *Calne*, in *Wiltſhire*, Barriſter at Law; Mr. *George Lowe* his Son; Mr. *Iſaac Tullie*; *William Rouſe* of *Halton*, in *Devonſhire*, Eſq; Mr. *Thomas Radcliffe* of *Univerſity* College, in *Oxford*; Sir *William Waller*, Knt. Mr. *Edward Biſſe* of *Sparge*, in *Somerſetſhire*,

ſetſhire; Mr *Thomas Hayne* of *Alborne*, in *Wiltſhire*; *William Prynne* of *Swineſwick*, in the County of *Somerſet*, Eſq; Recorder of *Bath*; *John Harrington* of *Kelſon*, Eſq; Son of the above-mentioned Sir *John Harrington*; *Robert Creighton* Biſhop of *Bath* and *Wells*; Doctor *Guidott* of *Bath*; Sir *Edward Greaves*, Bart. and divers others.

THE Window over the Veſtry Door was ſet up by the Company of Taylors of *Bath*; and *Richard Beacon*, an honeſt Tyler and Plaiſterer of the City, after his having ſlated the Eaſt, the North, and the South Parts of the Church, generouſly paid for the North Window on the Weſt Side of the South Wing: The Remainder were glazed, the firſt on the Eaſt Side by Sir *Maurice Berkley* of *Bruton*, in the County of *Somerſet*; the ſecond by *George Speake* the Younger, of *White Lackington*, in the ſame County, Eſq; and the Window oppoſite to this by Sir *Hugh Smith* of *Longaſhton*, likewiſe in the ſame County, Knt.

THE Windows in the North Wing of the Church were glazed, the firſt on the Eaſt Side next the Tower by Sir *James Ley* of *Beckington*, in the County of *Somerſet*, Knt. and Attorney General of the Court of Wards; the ſecond at the joint Coſt of *Robert Baynard* of *Lackham*, and *Edward Reade* of *Corſham*, in the County of *Wilts*, Eſq; and the oppoſite Windows by ———————

IN the Year 1612, *Francis James*, LL.D. Chancellor of the Dioceſe of *Bath* and *Wells*, glazed the great Window at the Weſt End of the Church: The five Windows on the South Side of the Nave were glazed, the firſt by *Francis* Earl of *Rutland*; the ſecond by *Francis* Lord *Norris*; the third by *Elizabeth* Baroneſs of *Hundſdon*; the fourth by *John May* of *Charter Houſe*, in the County of *Somerſet*, Eſq; and the fifth by *John Kerry* of *Weſton*, Eſq; And the five Windows on the North Side of the Nave were glazed, the firſt by *Anne* Counteſs Dowager of *Dorſet*; the ſecond by Sir *Robert Rich*, Knight; the third by Sir *Francis Seymour*, Knight; the fourth by Sir *Edward Rodney* of *Rodney-Stoke*, in the County of *Somerſet*, Knight; and the fifth by *Francis Bat* of *Chew*, in the ſame County, Eſquire.

THE lower Windows in the Weſt Part of the Church were glazed, that over the North ſmall Door by *Philip Welch* of *London*, Glazier; the firſt in the North Iſle by *James Biſs* of *Batcombe*, in the County of *Somerſet*, Eſq; the ſecond by *Thomas Norreys* of *Bath*, Eſq, the third by *William Plumby* of

of *Newton Saint Lo*, Gentleman; the fourth by *William Saint Barbe*, Prebendary of *Hereford*; and the fifth by *Michael Mallet* of *Warwick*, Eſquire. The ſecond Window in the South Iſle, the firſt being darkened by the Abbey Houſe, was glazed by Sir *John Stafford* of *Thornbury*, in the County of *Glouceſter*, Knight; the third by *John Barker* of *Briſtol*, Merchant; the fourth by *William Blanchard* of *Catherine*, in the County of *Somerſet*, Eſq; and the fifth by *William Baſſet* of *Claverton*, in the ſame County, Eſquire.

THE Lady *Jane Rodney* of *Pilton*, in the County of *Somerſet*, and her Son-in-Law, Sir *Theodore Newton* of *Barrow*'s Court, in the ſame County, Knt. gave to this Church a Chair Organ; *Anne* the Wife of *Matthew Randall*, one of the Aldermen of *Bath*, gave 5 *L.* towards erecting the Gallery over *Bird*'s Chapel; Lady *Hopton* of *Wytham*, in the County of *Somerſet*, and ſeveral of her Family, gave to the Amount of 100 *L.* towards the Great Bell in the Tower, which was perfected by the City at the further Expence of 60 *L.* Towards the other Bells, *Robert* Earl of *Eſſex* contributed 40 *L.* Sir *Henry Slingſby* of *Scriven*, in the County of *York*, Knt. 20 *L.* Sir *Clement Throckmorton* of *Coughton*, in *Warwickſhire*, 10 *L.* Sir *Rowland Lacie* of *Shipton*, in *Oxfordſhire*, Knt. 5 *L.* *Arthur Duck*, LL.D. Chanceller of the Dioceſe of *Bath* and *Wells*, *L* 6. 13. 4; *Henry* Lord *Morley*, 5 *L.* *John Kerry* of *Weſton*, in the County of *Somerſet*, Eſq; 20 *L.* Sir *John Scudamore* of *Holm Lacie*, in *Herefordſhire*, Knt. 5 *L.* *George* Lord *Berkley*, 20 *L.* *Edward Hungerford* of *Corſham*, in the County of *Wilts*, Eſq; 20 *L.* and Sir *Francis Popham* of *Littlecot*, in the ſame County, Knt. 15 *L.* making together the Sum of *L* 206. 13. 4.

I was willing to be thus particular in enumerating the Contributors to repair the Devaſtations committed upon this Church, ſince there is ſcarce a Part of it but what claims a particular Benefactor among People of the firſt Rank; whoſe Bounties were obtained partly by the Inſtance of Sir *John Harrington*, and partly by the Inſtance of the Reverend Mr. *John Pelling*, at that time Rector of *Bath*; to whoſe Memory the City, in the Year 1621, erected a Monument in the North Iſle of the Church, for his ſingular Services to it.

THE Work of this Fabrick was ſucceeded by the Rebuilding of the *Guild Hall*, and making a Council Houſe therein, according to a Draught preſented to the City by *Inigo Jones*; this Structure was compleated juſt after the Acceſſion of King *Charles*

Charles the first to the Crown, in the Year 1625; and the Court of Justice in it, for more than 20 Years, served also for the common Theatre of the City, for Players to act their Plays and Interludes in.

WHILE this Fabrick was about, Sir *Francis Stoner* of *Stoner*, in *Oxfordshire*, received such an extraordinary Cure by the hot Waters, that he, in the Year 1624, generously gave the Corporation of the City a Sum of Money to beautify the *King*'s Bath, by paving the Passage on the North Side, as well as at the East and West Ends of it; and then surrounding the Cistern with handsome Rails instead of the low Wall it had been environed with: So that Dr. *Venner*, four Years after, declares in his Treatise intitled, *The Baths of Bath*, that the publick Baths of the City appeared so fairly built, and fitted with such Conveniency for bathing, as the like was not elsewhere to be found.

THE Conveniency the Doctor speaks of was only Private, and consisted of such a Communication between a few lodging Houses about the Baths, and the Slips or Ways into them, as enabled Bathers to go directly from their Beds into the hot Waters, and return to them again: As for Publick Accommodations there was not so much as a Hovel, even by the *King*'s Bath, wherein a Guide or a poor Person could deposit his Clothes, while in the Bath; and they were obliged to leave them in the common Slips till a Cabbin was made for that Purpose over a Slip at the South East Corner of the *King*'s Bath.

THE Private Conveniency of the Baths did very well while the Houses immediately surrounding them were sufficient to entertain all the Bathers that came to the City; tho' it was attended with this ill Consequence, that the Person interested in any such House promoted the Use of the Bath near which it was situated, whether proper or not for the Patient; and this Custom, as a most gross Abuse of the Baths, Dr. *Venner* explodes under the Title of Baths Technologie, with such as for the Health of their Bodies resorted to the City.

THE free Use of the hot Waters, and the Private Conveniencies about the Baths, were not only soon attended with a wrong Application of the Waters, but all manner of Order or Government was laid aside in the Usage of them; and in that dangerous Situation the numerous Benefactors of those Days to the City, resolved to Petition King *James* the first for a Power to reform the Abuses of the Baths, and put them under

under ſuch good Regulations as would fairly enable the Publick to receive the Advantages of the Waters in all ſucceeding Times; the Corporation of the City, as Guardians of the Baths, voluntarily joining with them in that Petition: But the King's Death happening juſt after the Petition was preſented, their good Deſigns were thereby fruſtrated, and the Abuſes complained of continued and increaſed.

FOR on the 23d of *April* 1631, we find Doctor *Jorden*, in his Epiſtle Dedicatory of a Diſcourſe of natural Baths, complaining to Sir *Francis Cottington*, Chancellor of the *Exchequer*, that thoſe of *Bath* could not diſplay their Virtues, and do that Good for which God hath ſent them to us, for want of ſuch good Government as other Baths then enjoyed; declaring, at the ſame time, that the City had done all in their Power to remove the Abuſes.

SUCH were the early ill Effects of Private Property, ſo near the Bounds of the Ciſterns at the Heads of the hot Springs; and the *King*'s Bath, which had been retire and private, became expoſed and publick to every Body.

DOCTOR *Jorden* tells his Reader that he is ſorry he could not preſume to commend the inward Uſe of the hot Waters as they deſerved, becauſe he could hardly be perſuaded that, by the Conduit in the *King*'s Bath, People could have the Waters pure as the Spring yielded them, without mixing with the Waters of the Bath: "If this Doubt, ſays he, was cleared, "I ſhould not doubt to commend them inwardly:" To this Doubt we may therefore attribute the Cuſtom that ſtill prevailed, of ſending the Invalids of *Great-Britain*, that required the inward Uſe of hot Mineral Waters, to the Fountains of *Bourbon* to drink of them.

BUT notwithſtanding this learned Doctor could not commend the inward Uſe of the hot Waters of *Bath*, yet he promoted and improved the external Application of them, then in its Infancy, by pouring them on the lame and afflicted Parts of Patients, while in the Baths, by the Means of Buckets; which was thus performed before the Doctor practiſed at *Bath*. Two of the talleſt and ſtrongeſt of the Guides, ſtood with the Patient in the hotteſt Part of the Bath, and lifting up a full Bucket as high as they could, they then let the Water fall leiſurely upon the Part affected: But the Doctor finding that this Method did not Heat ſome ſufficiently, as the Water was taken from the Surface of the Baths, he therefore cauſed Pumps to be erected to draw it as hot

hot as poſſible from the Spring. He names the Perſons that were at the Charge of erecting five of theſe Pumps for the Uſe of the Publick; four of which were fixed in the four principal Baths, in Receſſes made for that Purpoſe, and called Wet Pumps, from their wet Situation; and one was placed in a little Room built over part of a Slip at the End of the hot Bath, and named a Dry Pump, from its dry Situation.

To make room for the Wet Pump in the *King*'s Bath, the South Side of that Ciſtern was almoſt all taken down; and Wet and Dry Pumping having been thus introduced, and eſtabliſhed at *Bath*, as the ſecond outward Uſe of the hot Waters, in Proceſs of Time one Dry Pump was placed in a Room built over the Slips on the Weſt Side of the *Queen*'s Bath; and another was fixed in a Room erected over the South Eaſt Corner of the *King*'s Bath; which, at preſent, is the chief Dry Pump of the City, and, by Way of Eminence, it is ſtiled The Dry Pump.

Doctor *Jorden*, in the 90th Page of his Diſcourſe, confirms Doctor *Jones*'s Rule for Bathers to proceed gradually to the hotteſt Part of the Baths; and at their riſing out of the Water he adviſes them to have their Bodies well dried. Our Author ſets forth the Uſefulneſs of covered Baths; tells us that moſt of the Baths of *Europe* are roofed over; and wiſhes that the *Queen*'s Bath and *Croſs* Bath were covered, and their Slips made cloſe and warm: He adds, that the right Honourable, the Earl of *Marlborough* had, of his own accord, undertaken the covering of the *Croſs* Bath, and then concludes, that "If ſome other would do the like for the *Queen*'s Bath, they "would do much Good to many, and gain a thankful Re- "membrance of their Names for ever."

The Doctor ſurvived the Publication of his Book but little more than one Year; however it brought the hot Waters into ſuch Eſteem with the Court of King *Charles* the firſt, that his Queen, as *Ruſhworth* informs us, was deſirous of making Uſe of them for her Health, after ſhe had been delivered of the Princeſs *Henrietta*, in the Year 1644. She afterwards made Uſe of the hot Waters of *Bourbon*, in *France*; to the Baths of which Place ſhe was attended by Sir *Alexander Frayſer*; and about the time that the Queen went there, all kinds of Diſorders were grown to their higheſt Pitch in *Bath*; inſomuch that the Streets and publick Ways of the City were become like ſo many Dunghills, Slaughter-Houſes, and Pig-Styes: For Soil of all ſorts, and even Carrion, was caſt and

laid in the Streets, and the Pigs turned out by Day to feed and rout among it; Butchers killed and dreſſed their Cattle at their own Doors; People waſhed every kind of thing they had to make clean at the common Conduits in the open Streets; and nothing was more common than ſmall Racks and Mangers at almoſt every Door for the baiting of Horſes: The Baths were like ſo many Bear Gardens, and Modeſty was entirely ſhut out of them; People of both Sexes bathing by Day and Night naked; and Dogs, Cats, Pigs, and even human Creatures were hurl'd over the Rails into the Water, while People were bathing in it.

THESE Diſorders coming to this Pitch, the Corporation aſſembled together upon the 7th Day of *September*, 1646. and framed a Body of By-Laws not only to remove every Kind of Nuſance the City was then ſubject to; but to eſtabliſh good Order in it; and the Laws ſo made had their intended Effect, in Regard to the Removal of Nuſances, and eſtabliſhing good Order in the City: So that they were confirmed by the Corporation, who met upon the 28th Day of *October*, 1650, for that and other Purpoſes. Then People began to flock to *Bath* for Recreation as well as for the Benefit of the Waters; the Citizens beautified St. *Peter*'s Church with the preſent Battlements and the ſmall Pinacles which adorn the Top of the Structure; and the Cloathing Trade flouriſhed ſo exceedingly that, in the Pariſh of St. *Michael* without the North Gate, there were no leſs than ſixty broad Looms at the Time of the Reſtoration.

UPON the Coronation of King *Charles* the 2d on Saint *George*'s Day, the 23d of *April* 1661, he created *John Granville*, Son of Sir *Bevil Granville*, Baron of *Hilkhampton* and *Bediford*; Viſcount *Granville* of *Lanſdown*; and Earl of *Bath*. And about the latter End of *September* in the Year 1663, the King brought his Royal Conſort, Queen *Catherine*, to *Bath*; Sir *Alexander Frayſer*, as chief Phyſician, attending them hither; who upon finding the hot Waters to be from the ſame Minerals as thoſe of *Bourbon*, and that they could be pumped up directly from the Spring, began to adviſe the inward Uſe of them, ſending all ſuch Patients to the hot Fountains of *Bath*, as he had before ordered to thoſe of *Bourbon*, whereby the Fatigue and Expence of a long Journey from the *Britannick* Iſland to the Heart of *France*, as well as the Danger of croſſing the Sea, was avoided, to the private Advantage of the Subjects of *Great-Britain*; and to the publick Advantage of the Kingdom.

FROM this Period the Drinking of the hot Waters of *Bath*, may be very juſtly ſaid to have been eſtabliſhed; and from the ſame Period the Trade of the City began to turn from the Woolen Manufacture, to that of entertaining the Strangers that came to it for the Uſe of the hot Waters.

CAPTAIN *Henry Chapman* was no ſooner elected Mayor of the City, on the 29th of *September*, 1664, than he took down an old Stone Tower built over the Spring in the *King*'s Bath, erecting, in its Stead, the Wooden Conveniency ſpoken of by Doctor *Peirce*, as above, and then ſet up a Table againſt the Dry Pump Room on the Weſt Side of the *Queen*'s Bath, with an Inſcription wrote in Gold Letters upon it, acknowledging the Waters to be entirely free for the Publick, by the Bounty of God, and the Charters of the King; and declaring artificial Baths of little Worth, as being the Works of Man, while there were natural Baths at *Bath* prepared by Almighty God.

MR. Mayor placed another Table againſt the Side of the *Croſs* Bath, with an Inſcription upon it importing, that the Bath had loſt it's Name of *Croſs*, and that it ſhould from thenceforth be called Queen *Catherine*'s Bath. The firſt Table ſtill continues, but the laſt was taken down upon the famous *John* Earl of *Rocheſter*'s under writing the Mayor's Inſcription with Lines which made Mr. *Chapman* the Chang'ling, and not the Bath.

SIR *Alexander Frayſer* coming a ſecond Time to the City, in the Year 1673, to drink the Waters for an old Cough, and Cachectick Habit of Body, he contrived the Method that is now made Uſe of to draw the Water pure from the Spring; and then Pumps were placed as well in the Baths as out of them, for People to drink at; or rather the Dry Pump by the Side of the *Queen*'s Bath, and the Dry Pump by the End of the hot Bath, were, by additional Spouts, made Drinking Pumps; but their high Situation was, and is ſtill of exceeding bad Acceſs for poor Cripples; and the Dry Pumping, as well as the Drinking of the Waters were, from the firſt, rendered incommodious for Want of proper Room about the Baths.

THE Work was begun in the ſecond Mayoralty of Capt. *Chapman*, who, on the 13th of *November*, 1673, publiſhed his Deſcription of the City, under the Title of, *Thermæ Redivivæ*, with a View chiefly, as he himſelf confeſſeth, to blazon the Virtues of the hot Waters, and reſcue them from a Sort of State of Oblivion in which they had till then lain.

IN

In this Work Mr. *Chapman* advertiſed the Publick of the Method contrived, and then executing, to draw up the Water, in its utmoſt Purity, from the Spring before it can mix with the Water of the Bath; and from thenceforward People drank without the leaſt Heſitation.

Mr. *Chapman* takes Notice that the hot Waters, at the time of his Writing, were carried in Bottles and Runlets to *Briſtol*, *Glouceſter*, *Worceſter*, nay to *London* itſelf; and this Trade ſoon extended all over *England*, to *Scotland*, and to *Ireland*; from whence a certain Profit aroſe to the Guardians of the Baths, whoſe Intereſt in them was ſo inconſiderable before, that whatever was done to extend their Uſes was performed by the publick Spirit of People of Fortune that had found Benefit by the Waters.

This Extention was begun by *Robert* Lord *Brook*, an elder Brother of *Fulk* Lord *Brook*, the Great-Grandfather of the Right Honourable *Francis* now Earl *Brook*; for that Nobleman having drank the Water of the *Croſs* Bath, with Succeſs, for a Diabetes, in the Year 1673, he afterwards ſent for them Weekly to his Seat near *Saliſbury*, to his Houſe in *London*, and to his Seat at *Warwick*: His Caſe was ſo remarkable, that all the Phyſicians of any Note in the Kingdom were conſulted upon it; it was, ſays Dr. *Peirce* in his Book Memoirs, Page 312, talked of all the Nation over; and his Lordſhip teſtified the Benefit he had received, by erecting a Stone Gallery, at the North End of the *Croſs* Bath, in the Year 1674, and by ſetting up a handſome Chimney Piece, at the ſame time, in the Dining-Room of the Houſe wherein he reſided in Remembrance of it.

That Houſe was rebuilt by me in the Year 1727, for the late Duke of *Chandos*; and I have reſerved the chief Ornaments of the Chimney, to this Hour, becauſe it is a Teſtimony of the Fame that enſued to our hot Waters; a Fame that ſtirred up the grand Monarch of *France* to compleat the Works of *Bourbon*, which was done at a great Expence in the Year 1680; the King ſending Mr. *Motheau*, one of his Phyſicians, and Intendant of the mineral Waters of *France*, to direct and manage the Work; and ordering the Money to be furniſhed by the Collectors of the States of *Burgundy*.

The riſing Fame of the hot Fountains of *Bath*, ſoon induced the Corporation to extend their Bye Laws, for the better Regulation of the Baths; and upon the 28th of March 1676, they aſſembled together to put an End to a Cuſtom which

then prevailed of ſmoaking Tobacco in the bathing Ciſterns, ſinging Songs, and making ſuch Diſturbances in them as rendered the Baths like ſo many Bear Gardens: So that what by the Labours of the Learned, and what by the good Regulations of the Place, with the Succeſs of the Waters upon Perſons of the higheſt Rank, the City grew into great Eſteem; People began to make their Houſes more commodious for Strangers than they had ever been; and *Bath* becoming famous as well for its Buildings, as for the Company that came to it, it induced Mr. *Joſeph Gilmore* of *Briſtol* to make a Survey of the City, as above, and in the Year 1694, to publiſh a Draught of it on four Sheets of Paper, which he adorned with the Elevations of the public Buildings, and thirty of the chief Houſes, as well old as new. He alſo publiſhed a ſmaller Draught on a ſingle Sheet of Paper, and by thoſe Draughts it appears, that the Gravel Walks at the Eaſt End of St. *Peter*'s Church; the old Bowling-green on the South Side of thoſe Walks; the new Bowling-green a ſmall Matter to the Weſtward of St. *Michael*'s Church, without the North Gate of the City; the Cock Pit on the South Side of the Saw Cloſe, or Timber-green; and the Fives Court juſt without the Weſt Gate, were Places ſet apart for the Diverſion of the Company: Beſides which a Stable by the Abby Gate was appropriated for a Theatre; and the Council Houſe of the Guild Hall ſerved for a Ball Room.

THE public Amuſements of ſuch as came to *Bath* about this Time, conſiſted, for the moſt Part, in Bowling and Walking in the Summer Evenings; People in thoſe Days ſeldom coming to the City but in the Summer Time, when the Roads were dry and paſſable, for they were, in effect, unpaſſable in the wet Seaſons of the Year; and it was not above a Year or two after Mr. *Gilmore* publiſhed his Draughts of the City, that Saſh Windows were introduced in *Bath*, by one *Philip Taylor*, a Chairman.

THE Pump, by the Side of the *Queen*'s Bath, ſupplied the Drinkers with the Water of the chief hot Spring for more than thirty Years, and all Degrees of People, in all ſorts of Weather, flocked to it, notwithſtanding the expoſed Situation of the Machine rendered them liable to catch Cold; "the immediate Conſequence of which, ſays the late Doctor "*Oliver*, was ſuch cold Rheum and Catarrhs, as very much "diſturb the whole Animal Œconomy, and render the Wa-"ters of very little Uſe while they laſt:" For this Reaſon the

Doctor concluded, that it would be better to drink the Waters at ſome Diſtance from the Pump, or even cold, rather than the Patient ſhould expoſe himſelf to the Inconveniencies of the Fountain: Inconveniencies ſtill attending the Poor; but the better Sort avoided them, in ſome Meaſure, by retiring to the Gallery belonging to the Abbey Houſe, erected over the Paſſage at the South End of the Tennis Court, in the Year 1615, for a Communication between that Houſe and the *King*'s Bath; and in that Gallery they not only exerciſed themſelves by Walking, but amuſed themſelves by looking upon the Bathers in the Bath below.

From this Gallery ſome Steps deſcend, on the Weſt Side of the Tennis Court to the *Queen*'s Slip at the North Eaſt Corner of the *King*'s Bath, and under thoſe Steps a Cabbin was formerly made, for ſome of the Bath Guides to depoſite their Cloaths in; but this reduced the Paſſage at the Eaſt End of the Bath to half its former Breadth; and thereby a little Convenience to the Guides introduced a great Inconvenience to the Publick.

Queen *Anne*, and her Royal Conſort, the Prince of *Denmark*, coming to *Bath* in the Year 1702, and 1703, brought ſuch a Concourſe of People to the City, for the Uſe and Benefit of the hot Waters, that the drinking Pumps could not ſupply them; all the neighbouring Villages were filled with People of Rank and Fortune that flocked to *Bath* for Health, for Pleaſure, or for any other Purpoſe; and Lodgings were then ſo ſcarce, that many were obliged to Pay a Guinea a Night for their Beds.

It was now that the abovementioned Dr. *Oliver* firſt put Pen to Paper on the Subject of the Bath Waters; and after compoſing an Eſſay on them, he ſubjoined it to a Treatiſe of Fevers, &c. publiſhed A. D. 1704: This Eſſay was three Years after altered to a Practical Diſſertation, and under that Title it then appeared in Print: "The new Notion, ſays our "Author, of the firſt and latter Seaſon for drinking the hot "Waters is ridiculous; infallible Experience telling us, that "they may be drank at any Time of the Year with Succeſs, "if the Caſe requires it; and there ought to be two Hours "at leaſt allowed for the drinking of them; for if taken too "faſt, they paſs off too quick, or elſe purge by Stool, and "then the Benefit of the Waters is often loſt. Very moderate Exerciſe is required all the Time of drinking between "each Glaſs, leſt Nature ſhould be diſturbed, and that "thrown

" thrown off by Sweat, which naturally ſhould have been " diſcharged by Urine; and all the Objection I know againſt " drinking the Waters in Winter is, the Danger of catching " Cold, upon the Uſe of them in cold Weather, one of the " worſt Accidents that can happen to any Body in the Courſe " of drinking *Bath* Waters."

THE Guardians of the hot Fountains having been duly ſenſible of what our Author wrote, ſoon came to a Reſolution to build a handſome Room on the North Side of the *King*'s Bath, and to ſet up a new Pump in it, that People of Rank and Faſhion might drink the Waters, and walk about, at all Seaſons of the Year, without that Danger of catching Cold, which the expoſed Situation of the old Pumps made them liable to; and they were much encouraged in their Deſign by Doctor *Bettenſon*, who generouſly gave them one hundred Pounds towards the Expence of the Work.

BUT as the Paſſage on that Side the *Bath* was no more than nine Feet broad, the Corporation reſolved to place the Pump Room over it, and extend the Edifice to the Fronts of ſome Shops then ſtanding on the South Side of the Yard that had formerly belonged to *Stall*'s Church: The Shops were therefore purchaſed, and while Matters were preparing for the Execution of the Work, Mr. *Naſh*, commonly called *Beau Naſh*, came to the City; and the Sovereignty of *Bath* was ſoon decreed to him, in the room of Captain *Webſter*.

CHAP. XII.

Of the Additional Works to BATH, between the Election of its preſent Titular King and The Year MDCCXXVII.

THE Vernal Equinox having formerly opened the Spring Seaſon at *Bath*, and the Diſſolution of the Parliament, in the Year 1705, immediately following it, the greateſt Phyſician of the Age forthwith conceived a Deſign to ruin the City, by what he called caſting a Toad into its Medicinal Waters, in Revenge for an Affront that was put upon him by ſome of the Inhabitants: But unluckily for the Doctor the wonderful Effect of Muſick, on ſuch as were bit by the Tarantula, was then recent in every Body's Mind, from the Accounts that had been publiſhed in the Memoirs of the Academy of Sciences, at *Paris*, for the Year 1702: Mankind were

were amazed that a Perſon without Senſe or Motion, and brought to the Point of Death, by the Poiſon of the Spider, ſhould, by an Air of Muſick, begin to ſhew Signs of Life, then by little and little move his Limbs, and at laſt riſe up and Dance, with an increaſe of Activity and Force, till his Senſes returned, as if waked out of a deep Sleep: And therefore Mr. *Naſh* finding that a Fiddle was capable of diſpelling the rankeſt Poiſon, he immediately ſet up that Inſtrument againſt the Doctor's Reptile, furniſhed with all its Venom; and by declaring that he would fiddle the Amphibious Creature out of the hot Waters, whenever it ſhould be caſt into them, and, by the Harmony of his Cremona, charm every Body on whom the Toad ſhould ſpit his Poiſon, into ſuch a Dance as ſhould drive out the Venom, and turn Languiſhment itſelf into Gaiety, he allayed the Doctor's Wrath; then triumphed; and the Sovereignty of the City was decreed him by the Suffrages of all Ranks of People.

It was then that the Sons of the Muſes began to erect a regular Theatre on that Spot of Ground which once contained the Prætorium of the *Roman* Camp; the Year after that, the Pump Houſe was compleated; and the Fountain was then opened with a Revival of the following Song:

GReat Bladud born a Sov'reign Prince,
But from the Court was Baniſh'd thence,
His dire Diſeaſe to ſhun,
The Muſes do his Fame record,
That when the Bath his Health reſtor'd,
Great *Bladud* did return.

This Glorious Prince of Royal Race,
The Founder of this happy Place,
Where Beauty holds her Reign,
To *Bladud*'s Mem'ry let us join,
And crown the Glaſs from Springs Divine,
His Glory to maintain.

Let Joy in every Face be ſhewn,
And Fame his Reſtoration crown,
While Muſick ſounds his Praiſe,
His Praiſe, ye Muſes, ſing above,
Let Beauty wait on *Bladud*'s Love,
And Fame his Glory raiſe.

Though

Though long his Languiſh did endure,
The Bath did laſting Health procure,
And Fate no more did frown,
For ſmiling Heaven did invite,
Great *Bladud* to enjoy his Right,
And wear the Imperial Crown.

May all a fond Ambition ſhun,
By which e'en *Bladud* was undone,
As antient Stories tell,
Who try'd with artful Wings to fly,
But towering on the Regions high,
He down expiring fell.

THE Pump Houſe was immediately put under the Care of an Officer that bore the Name of the Pumper; he is the only Tenant of the hot Waters, all other Officers being complimented with their Places; and the Rent, from time to time, paid by him to the Corporation, ſeems to me to have been no more, after diſcharging the chief Rent to the Crown, and keeping the Baths in Repair, than a reaſonable Intereſt for the Money expended by the City in making the Conveniencies, already mentioned, for the Uſage of the hot Waters: It is at this Day a mere trifle in reſpect to the Rent that is paid for the Water of St. *Vincent's* Well at *Briſtol*; and, upon the moſt moderate Computation, it can't amount to the fiftieth Part of what the Invalids, that make uſe of the hot Waters at the Fountain Heads, pay the Gentlemen belonging to the Faculty of Phyſick for Directions how to uſe them, and for Medicines to promote their Efficacy.

THE Beginning of the Year 1706, a Row of new Houſes was begun on the South Side of the Gravel Walks; before which a handſome Pavement was then made, with large flat Stones, for the Company to walk upon: No leſs than ſeventeen or eighteen hundred Pounds, that was raiſed by Subſcription, was laid out, during the Summer of this Year, in repairing the Road to *Lanſdown*, that the Invalids might conveniently aſcend that Hill, to take the Benefit of the Air upon it: And in the Autumn, an Application was made to Parliament for a Power to amend the principal Roads leading to *Bath*; to pave, cleanſe, and light the Streets, Lanes, *&c.* of the Town; and to regulate and licence a ſufficient Number of

of Chairmen, that nothing might be wanting for the publick Utility of the City.

In this Act the Invalids were exempted from all Manner of Toll, as often as they ſhou'd go out of the City for Air, or Recreation; the Legiſlature ſhewing thereby the ſtricteſt Regard for the free Uſe of the hot Waters; and not permitting the Afflicted to have the leaſt addition to their Afflictions, even by ſo ſmall a Taxation, as that of the Duty for paſſing the Turnpikes.

The Pump Houſe, tho' built and finiſhed at a very conſiderable Expence, was ſo far from rendering the inward Uſe of the hot Waters perfectly convenient, that the abovementioned Dr. *Oliver* declared in his Practical Diſſertation, printed in the Year 1707, that the Inconveniencies attending the old Pump were only much leſſened ſince the erecting the new one: And the Doctor having in his Work recommended it to the Citizens to make a cold Bath for the Service of the Publick, Mr. *Thomas Greenway*, one of the Free-ſtone Maſons of the City, directly engaged in the Work; and made a handſome Bath, in one of the Rooms of a Houſe built by him upon the *Beach*, at the Foot of *Beaching-Cliff*.

Twenty Years had now been ſpent in improving the private Buildings of the City; in the Courſe of which Improvements, thatch'd Coverings were exchanged to ſuch as were tiled; low and obſcure Lights were turned into elegant Saſh Windows, as ſoon as Mr. *Taylor* had ſet the Example; the Houſes were raiſed to five and more Stories in Heighth; and every one was laviſh in Ornaments to adorn the Outſides of them, even to Profuſeneſs: But in the midſt of all this Splendour, the Company were driven to the Neceſſity of meeting in a Booth to drink their Tea and Chocolate, and to divert themſelves at Cards, till Mr. *Thomas Harriſon*, at the Inſtigation of the new King of *Bath*, erected a handſome Aſſembly-Houſe for thoſe Purpoſes.

This Houſe was begun in the Spring of the Year 1708; to which Mr. *Harriſon* added Gardens for People of Rank and Fortune to walk in: But his Works were ſoon looked upon as prejudicial to the Gravel Walks, and as an Invaſion of the Liberties of the City; as ſuch the Corporation oppoſed them with the Power of Men determined by Might to overcome all Manner of Right; and the Citizens, in general, were ſo uneaſy at the Sight of every new Houſe that was begun, that, in the utmoſt Deſpair, they cry'd out,

O Lord! *Bath* is undone; 'tis undone; 'tis undone.

BUT notwithſtanding this Mr. *George Trim*, a worthy Member of the Corporation, thought it expedient to augment the Buildings of the City, and, in the Year 1707, that Gentleman began a new Street at the North Weſt Corner of it: His Example ſtirred up another Citizen to purchaſe a Leaſe of ſome Land at the South Eaſt Corner of the Town, and promote Building there: So that as the City now began to ſhew graceful Suburbs, the Inhabitants were deſirous of promoting a Trade, for the better Support of it; and with this View, they not only propoſed to make the River navigable to *Briſtol*, but, the latter End of the Year 1710, they applied to Parliament for a Power to carry their Deſign into Execution, and obtained an Act accordingly.

THE following Year, the Title of Viſcount *Granville* of *Lanſdown*, and Earl of *Bath*, conferred by King *Charles* II. upon *John*, the eldeſt Son of Sir *Bevil Granville*, became extinct in that Family; for this Nobleman dying A. D. 1700, his eldeſt Son *Charles*, enjoy'd the Title but one Year; and he leaving only one Son, named *Henry William*, this third Earl dyed without Iſſue, A. D. 1711.

CHARLES, the Son of *John* Earl of *Bath* was, for his ſingular Service in the War of *Hungary* againſt the *Turks*, created an Earl of the ſacred *Roman* Empire, by the Title of Earl of *Lanſdown*, and permitted to Bear his paternal Coat on the Breaſt of the *Roman* Eagle: And immediately after the Deceaſe of the Iſſue of this great Peer, Queen *Anne*, upon the 31ſt of December 1711, created *George* the Son of *Bernard*, the ſecond Son of Sir *Bevil Granville*, Lord *Lanſdown* of *Bediford*; but he dying without Male Iſſue, the Title expired with him.

SEVEN and twenty Days before the Date of this Nobleman's Patent, a fraudulent Leaſe of the Lands and Tenements of Saint *John*'s Hoſpital, obtained by one *Tobias Ruſſat*, and bearing Date the 29th of May 1665, determined by the Deceaſe of the laſt Life, for which that Leaſe was granted; and the Reverend Mr. *William Clement* having been then the Maſter of that Hoſpital, He forthwith granted his own Son *Thomas*, an Attorney at Law, a Leaſe of the Eſtate under his Guardianſhip for the ſame Rent Mr. *Ruſſat* had paid, *viz.* *L* 130. a Year: But Mr. *Clement* ſcarcely ſurviving his Grant, and the Reverend Mr. *John Chapman* becoming his Succeſſor, he inſtantly preferr'd a Bill in Chancery againſt the Leſſee, and ſet his Leaſe aſide; Sir *John Trevor*,

Trevor, Knt. Maſter of the Rolls, determining the Suit upon the 13th of February 1716-7; and directing, at the ſame time, that the Lands and Tenements of the Hoſpital ſhould not be leaſed out again for leſs than *L* 163. 15. 2. per annum, nor for a leſs Fine than *L* 3922. 0. $1\frac{1}{2}$.

He alſo directed that all future Fines ſhould be certain, and never raiſed above the Sum by him ſtipulated, without the Direction of the Court of Chancery; and this was ſuch an Encouragement to the Tenants of that Eſtate, that they forthwith began to improve, and enlarge their Houſes upon it; and St. *John*'s Chapel was rebuilt with Part of the Money ariſing by the Fines.

The Improvements carried on at the South Eaſt Corner of the City, induced the Inhabitants of St. *James*'s Pariſh to repair and enlarge their Church, the Tower of which was raiſed and finiſhed in the Year 1716; and in that Year Mr. *Humphrey Thayer*, a wealthy Druggiſt of *London*, and afterwards one of the Commiſſioners of the Exciſe, purchaſed the old Bowling-green, and Abbey Orchard, with a View to improve each Piece of Ground by Building, at the Expiration of the under Tenant's Leaſes.

The ſame Year a Street was begun to be erected upon the new Bowling-green, the Inhabitants of *Bath* having been animated by the great Concourſe of Strangers to the City, the Year before, to increaſe the private Accommodations of the Place: The Author of a Book intitled, Memoirs of a Man of Quality, was at *Bath* in the Year 1715, and he aſſures us, that on his Arrival in the City, the Strangers were computed to be near eight Thouſand in Number; *William Jellicut*, alias *Bengy*, was then Tenant of the old Bowling-green; and as ſoon as the Buildings were begun on the new Bowling-green, he procured a Leaſe of ſome Ground on the South Side of his own Green, upon which he forthwith erected two of the firſt Rate Houſes of the City.

About this Time the two chief hot Springs of *Bath* were threatened with inevitable Deſtruction; for the Profits of the Water ſent abroad, excited the Proprietors, or rather Poſſeſſors of the Lands about the Baths, to ſearch the Bowels of the Earth for hot Springs, that they might diſpoſe of the Water, as their own juſt Right and Property. Mr. *William Skrine* having then had the Poſſeſſion of the Ground on the Weſt Side of the hot Bath, proceeded ſo far as to draw Water from that Bath, and ſold the ſame for his own Benefit; and

his Example ſtirred up Mr. *William Swallow*, a Tallow Chandler, to dig for hot Water within the Limits of his Houſe, ſituated at the South End of the Tennis Court: He proceeded to a very conſiderable Depth; but his Tryal having been made where a Mill had formerly ſtood, and he meeting with a Mill-Stone in the Progreſs of his digging, it diſcouraged him from the further Purſuit of his Deſign.

THUS the traditional Religion, which the late Dr. *Oliver* tells us he found ſubſiſting among the Inhabitants of *Bath*, not to dig any where too deep for fear of diſturbing or interrupting the hot Springs, was intirely laid aſide; and theſe modern Inſtances may ſerve, as PRECEPTS, to teach us how neceſſary it is to expell all private Property to a proper Diſtance from the Heads of our Sovereign Fountains, and to enlarge the Bounds of the Baths, to preſerve the Springs for the Benefit of Poſterity.

MR. *Swallow*'s Attempt don't appear to me to have been intended to intercept the Spring that fills the *King*'s Bath, but to diſcover another Spring that antiently ſupplied the Prior's private Bath: "There is a Bath in *Hadnett*'s Tenement "which was for the Prior's private Uſe; but it is now filled "up with Rubble, and covered with Earth, and of no Uſe; "but there be many of the Town that do remember when "it was of great Uſe, for there is as hot a Spring in it, "as in any of the Baths, and a little Charge will repair it "to its former Virtue, and fit for Uſe," are the expreſs Words in a Particular of the Priory Eſtate made juſt before the Sale of it in the Year 1614.

THE Works carried on for three or four Years before the Year 1720, conſiſted of little more than the Rebuilding and enlarging a few Houſes fronting ſome of the Streets or other publick Parts of the City; but that memorable Year produced great Deſigns: Mr. *Harriſon* then added a large Ball Room to his Aſſembly Houſe; and my Lord *Lanſdown* cauſed a Monument to be erected on the Northern Brow of *Mons Badonca*, in Memory of his Grandfather, Sir *Bevil Granville*; and this was placed as near the Spot whereon Sir *Bevil* was killed in the Civil Wars, in the Reign of King *Charles* the Firſt, as could be well diſcovered at ſuch a Diſtance of Time.

THE Poetical Genius of the illuſtrious Author of this Work hath excited the Curioſity of Multitudes to go to View it; People have almoſt daily viſited the Monument ſince the time

time of its firſt Erection; and if the Architecture of it had been equal to the reſt of the Deſign, no Memorial, of the ſame Kind, within my Knowledge, would have exceeded this. The Trophy conſiſts of two Quadrangular Pedeſtals, ſet upon each other, but without any Proportion in, or Harmony betwixt them, and theſe being ſurmounted by a kind of Attick Baſe, a Cap of Dignity, bearing the Figure of a Griphon Paſſant, whoſe Breaſt is ſupported by a Shield, finiſhes the Top of the Monument, and raiſes it to the Altitude of about five and twenty Feet, from a Baſe of about ſeven Feet Square.

THE Arms of *England*, reſting upon the joint Arms of *George* Duke of *Albemarle*, and *John* Earl of *Bath*, with military Ornaments under them, all cut in Free Stone, adorn the Right Side of the Body of the upper Pedeſtal, and were intended to allude to the Reſtoration of King *Charles* the Second: And the following Inſcriptions, cut on Slabs of Grey Stone, and fixt on the Front and Back Part of the ſame Pedeſtal, were intended not only to ſet forth the Fall of Sir *Bevil Granville* and his Friends, in that Place; but to revive the Memory of the Valour of Sir *Bevil*'s Grandfather, the renowned Sir *Richard Granville*, in the remarkable Inſtance of his fighting, with a ſingle Ship, the whole *Spaniſh Armada*, at the *Azores*, in the Year 1591.

THE Inſcription on the FRONT of the Pedeſtal is an Abſtract from Lord *Clarendon*'s Hiſtory, and ſtands in theſe Words, tho' not legible, without cloſe Inſpection, from the Grey Colour of the Stone on which they are ſlightly cut.

"IN this Battle, on the King's Part, there were more "Officers and Gentlemen of Quality ſlain than common "Men; and more hurt than ſlain: But that which would "have clouded my Victory, and made the Loſs of others "leſs ſpoken of, was the Death of Sir *Bevil Granville*. He "was indeed an excellent Perſon, whoſe Activity, Intereſt "and Reputation, was the Foundation of what had been "done in *Cornwall*; and his Temper and Affection ſo pub-"lick, that no Accident which happened could make an "Impreſſion in him; and his Example kept others from "taking any thing ill, or at leaſt to do ſo. In a Word, a "brighter Courage, and a gentler Diſpoſition were never "married together, to make the moſt chearful and innocent "Converſation." "*Clarendon*'s Hiſtory, Vol. II."

UNDER

UNDER this Inſcription there is a Scutcheon with the Arms of Lord *Lanſdown*, *Granville* and *Villers*, carved upon it: But the Inſcriptions on the Back of the Pedeſtal fill the whole Surface of the Stone, in the following Words ſlightly cut, and not legible without a cloſer Inſpection than even the Inſcription on the oppoſite Side of that part of the Monument.

" WHEN now the incenſed Rebel proudly came,
" Down like a Torrent without Bank or Dam:
" When undeſerv'd Succeſs urg'd on their Force,
" That Thunder muſt come down to ſtop their Courſe,
" Or *Granville* muſt ſtep in, then *Granville* ſtood,
" And with himſelf oppos'd, and check'd the Flood.
" Conqueſt or Death was all his Thought, ſo Fire
" Either o'rcomes, or does itſelf expire.
" His Courage work'd; like Flames caſt Heat about,
" Here, there, on this, and that Side none gave out:
" Not any Pike in that renowned Stand,
" But took new Force from his inſpiring Hand.
" Soldier encourag'd Soldier, Man urg'd Man,
" And he urg'd all; ſo much Example can:
" Hurt upon Hurt, Wound upon Wound did call,
" He was the Butt, the Mark, the Aim of all.
" His Soul this While retir'd from Cell to Cell,
" At laſt flew up from all, and then he fell.
" But the devoted Stand enrag'd the more,
" From that his Fate ply'd hotter than before,
" And proud to fall with him, ſworn not to yield,
" Each fought an honour'd Grave, and gain'd the Field.
" Thus he being fallen, his Action fought anew,
" And the Dead conquer'd, whilſt the Living flew."
" *William Cartwright*, 1643."

" THUS ſlain, thy valiant Anceſtor did lye,
" When his one Bark a Navy did ſupply.
" When now encompaſs'd round He Victor ſtood,
" And bath'd his Pinnace in his conquering Blood,
" 'Till all his Purple current dry'd and ſpent,
" He fell, and made the Waves his Monument.
" Where ſhall the next fam'd *Granville*'s Aſhes ſtand?
" Thy Grandſire fills the Seas, and thou the Land.
" *Martin Llewellin*, 1643."

" To

" To the Immortal Memory of
" His renowned Grandfather and valiant *Corniſh* Friends
" Who conquer'd, dying in the Royal Cauſe,
" *July* 5th 1643.
" This Column was dedicated
" By the Rt. Honourable *George Granville* Lord *Lanſdown*,
" In the Year 1720,
" *Dulce eſt pro patria mori.*"

THE Left Side of the Body of the Pedeſtal is adorned with a Bas Relief, in Free Stone, alluding to the Actions of *Charles* Earl of *Lanſdown* in *Hungary*; and this piece of Sculpture conſiſts of a Trophy compoſed of Military Ornaments and Labels, with *Granville*'s Arms, born on the Breaſt of the *Roman* Eagle, in the Middle of it: The Inſcription, *Vienna obſidione ſoluta*, filling one Label, and the Date, *September* the 12th 1683, filling another.

THE noble Lord that cauſed this Monument to be erected is ſtill charged with not paying the Undertaker, one *John Harvey* a Painter Stainer, and Stone Cutter of *Bath*, and the ſecond of that Name, ſo much as a ſingle Shilling for it: But this Scandal aroſe from an Equivocation in the Undertaker to evade paying the Workmen that were concerned under him; and particularly Mr. *John Pitcher*, the Maſon that performed the Free Stone Work, who he amuſed, to the Day of his Death, with a Promiſe of Payment as ſoon as he ſhould receive his Money of Lord *Lanſdown*; proteſting, at the ſame time, that he had not received a Shilling of his Lordſhip; when in Truth he had had the full Value of the Monument from him in three Blocks, or more, of fine Marble, which his Lordſhip procured for him from abroad.

WHILE this Work was about, Dr. *Bettenſon* began a Court of Houſes at the South End of the Body of the City, on a Piece of Ground, formerly Part of the Priory, and by Indenture bearing Date the 20th of Auguſt 1583, leaſed to one *John Hull*, a Shoemaker, from whom it is now corruptly called the *Bull Garden*; and the abovementioned *Thomas Greenway* began another Court of Houſes, on the Town Mixen, upon the Weſt Side of the Timber Green, to which he gave the Name of St. *John*'s Court: Part of the firſt Houſe that was built in it became the Palace of the King of *Bath*; and it was the richeſt Sample of Building, till then executed, in the City.

In the ſame Year an Application was made to Parliament, and an Act was obtained, not only to enlarge the Term for amending the Roads leading to the City, for paving, cleanſing, and lighting the Streets, and for regulating the Chairmen, but to explain and make the former Act more effectual; and upon the 27th of May 1724, a Subſcription was opened by Mr. *John Hobbs*, a Deal Merchant of *Briſtol*, for carrying the Navigation of the River into Execution: So that when I found the Work was likely to go on, I began to turn my Thoughts towards the Improvement of the City by Building; and for this Purpoſe I procured a Plan of the Town, which was ſent me into *Yorkſhire*, in the Summer of the Year 1725, where I, at my leiſure Hours, formed one Deſign for the Ground, at the North Weſt Corner of the City; and another for the Land, on the North Eaſt Side of the Town and River.

After my Return to *London*, I imparted my firſt Deſign to Mr. *Gay*, an eminent Surgeon, in *Hatton Garden*, and Proprietor of the Land; and our firſt Conference was upon the laſt Day of December 1725: The 31ſt of March following, I communicated my ſecond Deſign to the Earl of *Eſſex*, to whom the Land, on which it was propoſed to be executed, then belonged: And in each Deſign, I propoſed to make a grand Place of Aſſembly, to be called the *Royal Forum* of *Bath*; another Place, no leſs magnificent, for the Exhibition of Sports, to be called the *Grand Circus*; and a third Place, of equal State with either of the former, for the Practice of medicinal Exerciſes, to be called the *Imperial Gymnaſium* of the City, from a Work of that Kind, taking its Riſe at firſt in *Bath*, during the Time of the *Roman* Emperors.

While theſe Deſigns were under Conſideration, a terrible Fire broke out in *Horſe Street* in *Bath*; it began on the 6th of May 1726, between twelve and one o' clock at Noon; and the Flames conſuming the principal Part of the old low thatch'd Hovels fronting the Street, the rebuilding them into larger Houſes was the laſt Addition the City received before The Year M.DCC.XXVII.

The End of the Second Part.